

THE
CONGREGATIONAL MAGAZINE.

NOVEMBER, 1834.

BIOGRAPHICAL NOTICE OF WM. M'GAVIN, Esq.

LATE OF GLASGOW, N. B.

AUTHOR OF "THE PROTESTANT," &c.

CHRISTIAN biography has been chiefly occupied with memorials of the ministers of the church. Valuable as such documents confessedly are, on account of the ecclesiastical, theological, and practical information they contain, yet they are too professional to come home to the consciences of most private Christians. For it is a melancholy but common mistake, to suppose that a degree of sanctity and devotedness is required in the ministry, which is in no way obligatory on private Christians, forgetting that all the faithful are required to be "a royal priesthood, an holy nation, a peculiar people: that they should shew forth the praises of Him who hath called them out of darkness into his marvellous light." The lives, therefore, of such men as Boyle, Howard, Thornton, and Reynolds, who, amidst the fascinations of pleasure, the allurements of wealth, or the bustle of commercial life, could serve God and their genera-

tion, must produce, by the blessing of Heaven, a more powerful and practical influence, than many memoirs of those who have been officially engaged in the services of the sanctuary.

We have received, therefore, with much gratification, "*The Posthumous Works of the late William M'Gavin, author of the Protestant, &c. accompanied with a Memoir, including Autobiography, Extracts of Correspondence, &c.*" because his history strikingly illustrates the fact, that a Christian extensively engaged in commercial life may, by his wisdom and probity, win the admiration of his brother-merchants, and command the applause of his fellow-citizens at large, and yet be successfully engaged in those practical efforts to do good, which membership with a Congregational church requires, and defend the Gospel, too, by laborious and popular appeals to the public mind through the press.

The first volume of these "Posthumous Works" is devoted to the biography of this extraordinary and useful Christian. We are compelled to regret that it is not more worthy of its subject; we shall, however, glean some of its more important statements, and shall, from other sources, supply information on several topics that have been strangely overlooked. The second volume contains thirty of his Discourses and Lectures, characterized by that native good sense, sound scriptural knowledge, and elevated piety, which were always apparent in his occasional ministrations.

William M'Gavin, the son of James and Mary M'Gavin, was born at a considerable farm in the parish of Auchinleck, in Ayrshire, on the 12th of August, 1773, O. S. corresponding with the 25th of the present style. He, in common with the other members of the family, was employed in the labours of the farm as soon as he was able to work, and received only the very scanty instruction which a village school afforded; for as soon as he could read his education was finished, and he was called to share in the toils of the farm. It was with him a favourite occupation to attend as cowherd upon the cattle, while grazing in the common land during summer and autumn, and to indulge in those musings which such scenes inspire in the minds of boys of genius.

In an autobiographical fragment of about thirty pages, which Mr. M'Gavin wrote but a few days before his death, and which forms the most interesting part of "The Memoir," there is a full account of his youthful years. We transcribe his sketch of the religious connections and domestic piety of his progenitors.

"My parents were both Seceders

of the Anti-burgher division. My mother, whose name was M'Millan, was of the strict race of Covenanters; her father was an extensive sheep farmer in the parish of Muirkirk. His house was within three miles of the spot where John Brown was murdered by Claverhouse, where the martyr was buried; and my mother, when a girl, was sometimes employed in conducting pilgrims to the spot. Her father had a principal hand in forming a congregation, and building a meeting house on a high ground between Auchinleck and Cumnock. He had contributed twenty pounds towards the erection; and I have heard my mother say he called that the most prosperous year of his life. He died at a great age, and was buried in Cumnock burying ground, in the grave which contained the remains of the celebrated Alexander Peden, who was a martyr in purpose, though he died in his bed, and was first buried in Auchinleck churchyard; but the enemies of the covenant grudging him such an honourable resting place, raised his body, and buried it at the foot of the gallows in Cumnock, and as if the whole parish had coveted the honour of lying near him, that became, and is now the common burying-ground.

"Before the erection of this new meeting-house, my father and mother, as well as the family of their father, belonged to the congregation in Kilmaurs, distant from our house about twenty miles, and from my grandfather's upwards of thirty. The pastor was the then Mr. Smyton, who made a noise in the world, and a schism in the church half a century ago, by a controversy about the lifting of the bread before the blessing in the Lord's Supper. My father and mother went regularly to church, distant as it was, on Sabbath days, on one horse, and returned the same day. Mr. Smyton's congregation extended over a diameter of nearly a hundred miles. It was the mother church of the Antiburgher congregations in Greenock, Paisley, Ayr, Kilmarnock, Kilwinning, Beith, and Auchinleck. My father was an elder in the new congregation at Auchinleck: their minister, the Rev. Robert Smith, was a man of a feeble and deformed body, such as I suppose Alexander Pope to have been, but of a most acute and vigorous mind; and his congregation became distinguished all the country round for the extent of their religious knowledge, correct acquaintance with their principles, and the ability with which they maintained them.

"When Mr. Smith came round in his official visits, or visitations as they were called, he examined both servants and children as to their knowledge of the Shorter Catechism, and their recollection of what he had recently been preaching. I recollect one of the lasses being put to a dead stand by one of his questions, when he asked if she had been at church last Sabbath? and when she said she had not, her ignorance was suffered to pass unproved. He put our proficiency to the test, I suppose, to ascertain whether our parents were doing their duty in the way of instructing us.

"We had the worship of God in the family every morning and evening, which in my father's absence was conducted by my mother until John was reckoned competent to undertake it, which he did at a very early period, and gave decisive evidence that it was not with him a mere form. On Sabbath evenings my father used to gather the whole family round the kitchen fire, and examine every one on the Shorter Catechism, which was divided into three parts, one of which was discussed at every sitting, so as to go over the whole in three Sabbaths. When the questions had been asked and answered verbatim according to the book, he would take some particular question, and make it the ground of an hour's extempore catechising upon the doctrines it taught, or the duty it inculcated. This was an exercise that required more than mere memory; it gave employment to the judgment, and sharpened the wits of all parties. My father never used any book either in asking us questions, or helping us to answer them; but whether he studied Fisher or any other privately, I do not know. He never catechised us on the Bible, nor attempted to explain to us a single passage. This, I believe, would have been reckoned going out of his proper sphere, and encroaching on the work of the ministry. Afterwards when I became a member of prayer-meetings, I found the same shyness about going directly to the Scriptures. We were suffered to hold conversations on practical subjects, and texts that related to moral duties; but on no account to meddle with doctrines, or expound doctrinal passages. Perhaps their motive was a dread of controversy, as well as a fear of encroaching on the minister's work. The members were men of piety and prayer, and whatever may have been their mistakes, I believe their object was to promote the glory of God, as well as their own edification."—pp. 11—14.

About the year 1783, his father

relinquished his farm and removed to Paisley, with the design of emigrating to North America, but he had not tarried long in that town, before his elder son, John, who had received a superior education, obtained employment as a teacher of writing and mathematics, while William became a draw-boy to a silk weaver at a shilling a week, and was subsequently apprenticed to that business; and when the anxious father found that his children could provide for themselves at home, he wisely abandoned the idea of emigration. At this period William, the subject of this memoir, had not even learned to write, but as the silk trade was then giving place to that of muslin in Paisley, his master had but little employment for him, and shortly after voluntarily gave up his indentures. The leisure which these apparently untoward circumstances occasioned was diligently improved, and laid the foundation of his future eminence and usefulness. He devoted all his spare time to those branches of mercantile education he could acquire in his brother's school, and in a few years he relinquished the loom for the more congenial employment of a printing establishment in Paisley. Here, under the judicious advice of superior friends, he studied English grammar and composition, and acquired a knowledge of Latin, assisted in founding "The Paisley Philosophical and Literary Society," and practised composition, not only for the exercises of that association, but also for the periodicals of the day.

The state of his religious opinions at that period may be known by the following extracts.

"From the instructions I had received, and the course of my reading, I was a decided Antiburgher Seceder. I think it was in my eighteenth year that I became a member of the congregation, under the pastoral care of Mr. Ellis, and

Mr. now Dr. Ferrier. I was a covenantant in principle; I never indeed swore the covenant, but I witnessed the swearing of it by a number of the congregation. Before I became a member, I had a tolerably correct knowledge of the leading doctrines of the Gospel, and passed a strict examination by Mr. Ellis, who inquired also with regard to my character and conduct. But I must have had very erroneous notions of the nature of the Lord's Supper, which I approached for the first time very much in the spirit of bondage. The manner of its observance which I had always witnessed, tended to cherish error, and to make persons regard it with dread, rather than affectionate gratitude. There was a month's intimation beforehand to warn us of its approach. There was a preparation Sabbath, then a fast day in the middle of the preparation week; more preparation by two sermons on Saturday, sometimes three. Those who had black clothes put them on on the Sabbath, as if they had been going to a funeral. Then there was incessant preaching, praying, and exhorting, with intervals of singing, from ten in the morning, till nearly the same time at night. Monday was a day of thanksgiving, when people appeared in their gayest apparel, as if happy that the season of penance was over for six months. I believe there was much genuine piety among the good people notwithstanding, not in consequence of such labour and parade, but in spite of it. Mr. Ferrier was perfectly aware of the evil, and was the first whom I heard preach publicly against it, and to recommend a more simple, and frequent observance of Christ's institution, but I believe it was more than twenty years before he could prevail with his people practically to adopt his views.

"From my situation I had access to most of the books which were written on the subject of the French revolution; and by reading these I acquired some new light, and adopted most of the sentiments which were a few years after avowed by the new light branches of the Secession; for both Burghers and Anti-burghers divided into what were called new and old light. Though still a Presbyterian Seceder, I was no longer a Covenantant. I saw clearly the antichristian nature of the church and state connexion, and of the claim of the civil magistrate to interpose his official authority in matters of religion; and I lately met with an old number of the *Advertiser*, in which I found a letter of my own, written about forty years ago, in which I plead for the unlimited toler-

ation of Socinians, while admitting that their system is no better than infidelity. In short, my sentiments on the subject of established churches and liberty of conscience, were substantially the same as they are now."—pp. 20—22.

Having left the bookselling and printing establishment, he engaged most laboriously as an assistant in his brother's school, which, after two or three years, he relinquished, and entered, on his own account, into the thread business, which, however, he was, in two years, compelled to relinquish at considerable loss.

"The last public business in which I was engaged in Paisley, was the organization of the Sabbath School Society, in 1797, and the teaching of one of its schools. This was one of the consequences of a previous formation of a Missionary Society. When we were labouring to send the gospel to the heathen abroad, we began to think of the thousands of poor children among ourselves, who, from the ignorance or carelessness of their parents, were in danger of being brought up no better than heathens. The Sabbath School Society originated at a meeting of half a dozen of individuals, of whom I was one. A public meeting was held in the Laigh Kirk Session House, which was well attended by ministers, elders, and private Christians of all denominations. I was chosen secretary, and appointed to draw up rules and regulations, which were submitted to a subsequent meeting and approved. A number of places were immediately opened, and children of all conditions were invited to receive gratuitous instruction in the doctrines and duties of Christianity. I got the use of the large public school house in Maxwellton, which was quite filled, and I continued the teacher as long as I remained in Paisley. Along with the use of the Shorter Catechism, I ventured to examine the children as to their understanding of the passages of Scripture which were read; an exercise which I found very profitable to myself, as it set me to a closer study of the Holy Scriptures than I had formerly practised."—pp. 27, 28.

As much of Mr. M'Gavin's reputation in the city of Glasgow was connected with his mercantile character, the following extract will best narrate his entrance on and progress in commercial pursuits.

"A worthy friend in Glasgow, still alive, recommended me to Mr. David Lamb, of that city, a gentleman in the American trade, with whom I engaged as clerk and book-keeper, at a salary of sixty pounds a-year, and entered on service the first day of January, 1799. My only qualifications were a tolerably good current hand, and a sufficient theoretical acquaintance with book-keeping and accounts. Of the practice of business I knew little or nothing, but in that Mr. Lamb required no assistance. He had two sons at the grammar school, whom I cheerfully undertook to instruct in geography, accounts, and other branches in my line. I was taken to board in the family free of expence. In the second year my salary was advanced to £130, and afterwards to £300, still free board, which, I suppose, for a mere clerk, was the highest in Glasgow at the time. After seven years' service, I was taken into partnership, which continued with the father and his oldest son for fifteen years. I was so comfortable with that family, that I never sought or formed any other mercantile connexion."—pp 28, 29.

The reader will be pleased with the following testimony, from the pen of Mr. David Lamb, Jun. one of Mr. M'Gavin's pupils, and afterwards his partner in business, to the excellence of his character.

"Mr. M'Gavin came to Glasgow about the year 1790, and entered my father's counting-house in the capacity of clerk. My father soon found him to be a person of a very superior description, and asked him frequently to the house: from a frequent he became a constant guest, and for several years a plate was regularly laid for him at our dinner table. My brother and myself were then at the grammar school, and he voluntarily devoted to us the time which he could spare from the duties of business. His desire to be useful did not confine itself to assistance in the exercises of that school, which was then limited to the latin language, but he gave us instruction in astronomy, geography, history, and belles lettres. His mode of tuition was very informal, which perhaps, arose from the undesigned, or I may say accidental way by which it came about, yet I think it might afford good hints to those who would study teaching as an art. It consisted chiefly of conversation and explanation. He was never satisfied with the use of technical terms, until we could explain the subject in common language. He pre-

sented his object amidst its connexions, that we might not only see the thing, but also the reason for it. I am satisfied that I am more indebted for any useful knowledge I possess to this pleasurable drilling, than to the severe discipline of the schools. In them, perhaps, an idea was awakened, but not being sufficiently explained, it would have slipped out of the mind as it slipped in, along with a technical term. But Mr. M'Gavin was always ready to explain; and a rehearsal, often playful, confirmed that which would otherwise have been lost.

"In the year 1802 my father visited America, leaving Mr. M'Gavin in charge of his affairs. He returned the year following, and found every thing conducted to his satisfaction. In 1804 he embarked again for Charleston, and I think it must have been about this time that Mr. M'G. became a partner in his business—a partnership of uninterrupted harmony, and long duration. My father's family followed him in 1805, and from that time for several years, our intercourse with Mr. M'G. was of course confined to written correspondence, in which he was hardly less instructive than he had been in daily intercourse. I regret exceedingly that my frequent removals from one side of the Atlantic to the other, have occasioned the loss of many of his letters that might have been useful in compiling his memoirs.

"The war between the United States and Great Britain, which commenced in 1812, suspended our commercial operations. This induced me to return in 1813, soon after which Mr. M'G. and I formed a commercial connexion. It is probable that our connexion might have continued till his death, but in the year 1822, overtures were made to him to undertake the management of the Glasgow branch of the British Linen Co.'s Bank, and this circumstance led to our separation. His mind had never been bent on the accumulation of fortune; he entertained scruples against risks and enterprises, such as many merchants undertake without hesitation; and here was offered to him, without solicitation, an office of high respectability, and otherwise congenial to his disposition. He did not accept it, however, until he had corresponded with me, then in America, and obtained my assent to the dissolution of our partnership."—pp. 196—198.

It will be now necessary to return to Mr. M'G.'s religious and literary history during the same period, especially as it includes

that change in his sentiments which prepared him for his connection with the Congregational brethren.

"On coming to Glasgow, I attached myself to the Antiburgher congregation, under the pastoral charge of the Rev. James Ramsay, who was one of the most eminent men in the connexion, had been minister there for about thirty years, but was by this time in the decline of life, and in a very infirm state of health. It was in agitation to give him a colleague, in relation to which, circumstances occurred that made a breach between him and the congregation, which could never be made up. I had, at the time, no personal acquaintance with him, farther than what arose from presenting my certificate of membership in Paisley, but I heard most of the discussion of the case in the Presbytery, and I thought it my duty to take part with him, and dissent from the congregation. The contest issued in his having his resignation accepted by the Presbytery, and he retired to private life. He occupied a larger house than his family required, and as I wanted a sleeping apartment, I engaged one of his bedrooms, which I continued to occupy till I had a house of my own. His habits were very retired, and as I was at home only in the evenings, and went out before breakfast, I had little of his company for a long time. I always, however, joined the family at their evening worship, and I was requested to conduct it alternately with him. He went to no place of worship, and I went sometimes to hear his successor, but I frequently walked to Paisley on the Saturday evenings, and spent my Sabbath there, when I attended Mr. Ferrier. Mr. Ewing had recently been settled in the Tabernacle, Jamaica Street. He was in the practice of preaching on the evening of a week-day, and I became if not a stated, a pretty frequent hearer.

"I had been, before leaving Paisley, a reader of the *Missionary Magazine*, and a contributor to it, while Mr. Ewing, then in Edinburgh, was editor, but I was not at this time acquainted with him. I entered very heartily into the then much agitated question about the necessity of home missions, itinerant preaching, and, who have a right to preach the gospel? and began to approve the sentiments of the *Magazine*, which, if not at first decidedly congregational, were at least tending to it. The *Christian Magazine* was commenced by the Seceders, and I became a reader and a contributor to it also. It was strictly Presbyterian,

but it had not the effect of turning the current of my thoughts. For a time Mr. Ramsay and I never spoke on the subject. I took him to be a strict Presbyterian, and had not the least doubt, if I were to enter on argument with him, he would silence if not convince me. One Sabbath evening, however, when I happened to be at home, and something leading to the subject, I ventured to say, I cannot find Presbytery, as at present practised, in the *New Testament*: to which he replied gravely, William, we have an old proverb, 'what is not in, cannot come out.' I was left to ponder on this indirect sort of an answer, and in a few days Mrs. Ramsay put into my hand a large pamphlet, which her husband had written, and which shewed me that he was as much of an Independent as myself. He had spent the six months after his retirement in closely studying the subject and writing his thoughts upon it, which he got printed in Edinburgh, and no one here, except his own wife, knew or suspected any thing of the kind till the book appeared.

"The book made a considerable noise among his former connections, and a few of them began to hold a prayer-meeting in his house. I of course was one; and after getting acquainted with one another, and learning each other's sentiments, we agreed to invite Mr. Ramsay to resume his work as a minister of the gospel, which, after a day set apart for fasting and prayer, he consented to do. His health was greatly improved after being relieved from the cares of his former charge. The Trades' Hall was engaged for our place of meeting, and he preached, with astonishing power, three times every Sabbath for several months, when, leaving that place, we took the hall of Anderson's Institution, where he was also well attended. Indeed, in the evenings, both places were crowded to excess. About thirty of us thought it our duty to form ourselves into a church, and invite him to be pastor, which was done. I think, about a year after we began to meet in the Trades' Hall, we adopted Dr. Owen's plan of Independency, with the three officers, pastor, elders, and deacons. I was one of the three who were chosen elders, and, with the pastor, we called ourselves the presbytery of the church. We were, after all, little more than a standing committee, whose business it was to assist the pastor in examining applicants for communion, inquiring into their character, and preparing cases of discipline, when they occurred, for being laid before the church for their judgment."—pp. 29—32.

The nervous infirmities and other ailments of Mr. Ramsay led him often to disappoint the congregation, and the effect was most unfavourable to the prosperity and increase of the church. The brethren met at his house to observe a day of humiliation and prayer, in relation to the affairs of the society, at the close of which Mr. R. proposed that Mr. McGavin should be invited to exercise his gift publicly by preaching the gospel. This startling proposal filled him with dismay, but it was adopted, and he reluctantly commenced his public labours the following Lord's day. The discourses published are very favourable specimens of the style and matter of his sermons. Our readers will be amused with the perfect naïveté with which he describes his unpopular manner and consequent want of success.

"I was not a popular, perhaps I should say, scarcely an acceptable preacher, beyond the small circle of our own members, who never exceeded forty in number. I cannot say how far some of them even bare with me out of mere courtesy, as my services cost them nothing. I had never studied the graces of oratory; my voice was husky and unharmonious, and my manner sufficiently awkward. I was snid at first to have something of the manner of Mr. Ferrier, which is not to be wondered at, seeing I had heard him with admiration for years. But what may have been graceful with his masculine style, must have been ludicrous with my plain short sentences. Add to all these disadvantages, there was a prejudice against me on account of my secular business, and want of a regular education for the ministry; a prejudice that exists in the minds of many worthy persons to this day, but was much more general then than it is now. In short, there were few strangers who thought it worth while to give me a hearing, and those who did so once, thought that enough. I have even had the mortification to see some go away when disappointed by not seeing Mr. Ramsay at the desk. These circumstances were very discouraging; more perhaps to my brethren than to myself, for I set little value on popularity, and I felt perfectly conscious that my discourses, in

respect of matter, were not contemptible, however much I came short in the manner of setting them off. From the small attendance, we became ashamed of occupying the large Hall of the Institution, the rent of which too, was a matter of some importance. We took a small apartment in the Grammar School Buildings, George Street, where we met comfortably enough for a year or two, and might have done so much longer, but for a foolish notion that began to prevail among us, that if we had a regular meeting-house like other churches, we would attract an audience. I was decidedly averse to this, but I was overruled. A subscription was opened, and merely to shew that my opposition was not with a view to save my money, I subscribed as much, I think, as any one else, though I forget how much; but I took no management of the subscription or the building, and never saw it till it was finished. The situation was chosen with a good intention, amidst a dense population of the working poor who had much need to have the gospel brought to their door, and we thought to attract them to it by dispensing it freely, as we made no charge for seats or any thing else, but received merely what any one chose to give to the plate. This church building speculation, though well intended, turned out a complete failure. We attracted nothing but a number of yelping, skirling children, who played under our windows all the time of worship, to my dreadful annoyance.

"In consequence of Mr. Ramsay's ill health, the observance of the Lord's Supper was often suspended for weeks together. To remedy this, I was requested to accept the office of teacher, to which I was ordained while we met in Anderson's Hall. In this character I dispensed the Lord's Supper, and baptized the children of members, but it gave me no more to do with the government and discipline of the church than I had before. Pastors and teachers are distinguished in one or two places in the New Testament, and Dr. Owen makes them distinct offices, the propriety of which may be doubted. The words seem rather to relate to different exercises in the ministry of the same office. I was the teacher, however, only for a short time. Mr. Ramsay thought that the only hope he had of enjoying any measure of health during the remainder of his life, was by retiring from the cares of the pastoral office, which he wished to be devolved on me. To this I would by no means consent, as I considered that it would involve responsibilities utterly incompatible with my secular business, which I

did not think I had any call to relinquish. By the affectionate entreaty of my brethren, however, I was persuaded to become Mr. Ramsay's co-pastor, to which I was ordained in April, 1804. In this, I have ever thought, I erred exceedingly. I submitted to it rather by constraint than willingly; and I believe no good came of it."—pp. 35—37.

After this candid confession, it cannot be a matter of surprise, that with nothing to encourage, and much to afflict him, he should, in Nov. 1807, dissolve his connection with that church, especially as he considered its state was such as to frustrate the great design of the institution of churches, which is to hold forth the Gospel to the observation of the world.

Mr. Greville Ewing's account of Mr. McGavin's admission to the Congregational church, under his pastoral care, at Nile-street chapel, and the principles on which they acted towards him, are too interesting to be omitted.

"In the beginning of the year 1808, he applied for admission into our fellowship. He distinctly stated that none of his views were materially altered; that he had the same regard as ever for Mr. Ramsay, and the friends that were still with him; and that his only reason for proposing to join us was, that Mr. Ramsay's bad health, and other circumstances of an adventitious nature had so reduced the society as to make it cease to answer the design of the institution of a church, which he conceived to be, not only the edification of its own members, but the public exhibition of that spirit and practice, for manifesting the glory of the grace of God, and promoting the salvation of men. On this ground we received him with all cordiality, being fully satisfied with the confession which he made of his faith, and with the testimony given to his character by other Christians, as well as by many of our brethren.

"In his preceding connexion, Mr. McGavin was ordained to the pastoral office, as a colleague with Mr. Ramsay. In the primitive churches we see that those who held an office in one church, were recommended when they went to other churches, not merely as Christians, but as holding their particular office.

A stranger who had officiated in the Deacon's office in Cenchrea, was thus recommended by Paul to the churches at Rome; and the honour requested for her was, that they should provide that assistance to her, in whatever business she might require it, which she had afforded to many, and to the apostle himself. Titus is introduced in a similar manner to the Church at Corinth, 2 Cor. viii. 23. Tychicus is mentioned both to the Ephesians and Colossians, as a faithful minister of the Lord. Eph. vi. 21. Col. iv. 7. Epaphras is approved of in the same way. Col. i. 7, and iv. 12. Timothy also in 1 Thess. iii. 2. Timothy and Titus were Evangelists. But the words rendered ministers and ministry are applied in Scripture to all the offices, ordinary and extraordinary, in the Church of Christ. We remember no instance of an officer in one church, being acknowledged only as a private member in another. It would seem therefore proper as to every office, that on such occasions, there ought to be a respectful acknowledgment of the officer as fit for his office, if he really be so; and as likely to refresh the brethren by the exercise of it, as far as circumstances permit, in whatever church he may be received. Accordingly it has always been a custom, and a very comfortable and edifying one, to ask bishops from other churches, when such were present, to preach at least occasionally, and to dispense ordinances. If, in choosing the bishop as well as other things, what is done agreeably to the will of Christ by a church on earth, shall be ratified in heaven; it may well be owned thus far by other churches on earth. With these views I was all along disposed to treat Mr. McGavin, not only as a Christian brother, but as an honoured minister of the gospel, and he so grew in my affection and esteem, that I often told him how happy I should be, to propose to the church that he should be invited to take part with me in the stated duties of the ministry. But he was convinced that if a man undertook the duties of the ministry, he should, if possible, give himself wholly to them. And he found himself so deeply engaged in secular business, which he did not find himself at liberty to lay aside, that he constantly declined the resumption of a pastoral charge. He even avoided the publicity of appearing among us as a preacher, which we could very seldom prevail with him to do, and could only obtain his stated services as one of the deacons.

"In all this we felt it to be a duty to leave him to the exercise of his own dis-

erection. It is essential to taking the oversight in any office, that it be done 'not by constraint, but willingly.' (1 Pet. v. 2.) It also appears from Scripture, that liberty was liberally granted even to personal inclination. 'As touching brother Apollos,' says Paul, 'I greatly desired him to come unto you with the brethren; but his will was not at all to come at this time, but he will come when he shall have convenient time.' (1 Cor. xvi. 12.) In like manner we gladly accepted Mr. M'Gavin's services, as the Lord made him willing to give them. And assuredly he verified the words of Paul, 1 Tim. ii. 13—'They that have used or exercised the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus.' Like Stephen, he soon distinguished himself by his abundant voluntary labours. He was also remarkably judicious in cases of discipline. His addresses and prayers, in the week-day church meetings, were highly acceptable; and while he was averse to public appearances in Glasgow, he was always ready to preach in neighbouring villages, and grudged neither the expence nor trouble of travelling in all directions, to supply sister churches, where preachers were wanted. In this department he was many years esteemed as a public blessing, and will many years be lamented as a public loss.

"I never knew an occasional preacher so uniformly careful in preparing sermons. Although a correct, ready speaker, and mighty in the Scriptures, and daily occupied in laborious and difficult affairs, so as to engross much of his time and thoughts, and to afford, in some measure, an excuse for want of preparation, he was by no means, usually, an extemporaneous preacher. I believe very few ministers of the gospel, having their time wholly set free for their work, have more carefully composed a greater number of discourses, or have left more manuscripts behind them, in a state which, I have no doubt, will be found fit for publication. Many of them, indeed, have been published already, as tracts and essays, in various religious periodicals; and have been recognized with increased pleasure by friends who had heard them previously delivered."—pp. 59—63.

In May, 1812, Mr. M'Gavin visited London, we believe, for the first time, and his letters home, during his stay in our metropolis, contain many amusing allusions and shrewd remarks, as the follow-

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ing account of a party during the missionary week will prove.

"After writing you on Saturday, went to Mr. Steven's counting-house, and went out with him to Clapham to dinner. I was happy to find there some people whom I knew, and some whom I respected and admired. Now I saw Mr. Wm. Burns, and Mr. Burns the minister, for the first time in London. There was Mr. Love from Glasgow, Mr. Bogue of Gosport, and his son, Dr. Nichol, Dr. Young, and Mr. Townsend, London ministers. I never spent an afternoon in company more agreeable. There was much interesting conversation about Missionary affairs, religious liberty, and the means to be taken for preserving it; about Mr. Percival's life and character. The most part seemed to have no hesitation about the reality of his Christianity. Dr. Nichol related what a friend of his heard Mr. Wilberforce say on the subject. 'Since Providence saw fit to permit such a deed to be committed, it was well it had fallen to the lot of Mr. Percival, for he did not know any man who was better prepared to die.' Mr. Steven gave an instance of his friendly regard for the Bible Society, by stating that some time ago, when the king's printer in Dublin applied for a renewal of his charter, Mr. Percival, before granting it, sent to inquire of the committee of the Society, whether or not they had ever received any obstruction from that printer. It appearing they had not, his request was granted. Many other things were mentioned, which I have not time to write. Dr. Nichol was present at the death of the Duchess of Gordon, and was the clergyman who administered the sacrament to her, and the Marquis of Huntly, and the three young Duchesses. I will try to keep the conversation on my memory till I see you. The Bishop of Ely died last week; some say the Bible Society at Oxford killed him. He was a very fat man. 'O,' said Rowland Hill to some of his friends last Friday, 'I wish I had him for the sake of his fat, which I would turn into spermaceti oil, and then he would give some light to the world, which he never did while alive.' Again, said the said Rowland, 'If I had the gift of his see, I would give it to Dr. Gilbas,' that is the Rector whom I heard preach on Friday, and of whom I have much interesting matter to communicate to you. Now, perhaps, it is not fair to put private conversation into writing, but I know it will entertain you, and you will make no improper use of it. Mr. Bogue is just like his book. Mr. Townsend has a

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fine flow of serious humour. Dr. Nichol is a serious looking man—Dr. Young a fine gentleman. Mr. Burns the minister sat as silent as myself, hearing all and saying nothing.”—pp. 136, 137.

The following stage-coach scene on his road to Oxford, deserves transcription.

“Had one most excellent gentleman in the coach, religious, intelligent, and polite, all in a high degree. Had another, an Episcopal clergyman, fierce for the church; and who, to show his loyalty, did not scruple to swear an oath now and then on its behalf. Before we parted, but after the good gentleman had left us, we had a serious quarrel about said swearing. He had warmly recommended me to attend the theatre, and read plays as affording excellent lessons of morality. ‘I find,’ said I, ‘more morality in the 5th of Matthew than I can practice, and would recommend to you, as a clergyman, to study these chapters, and I assure you you will find more true morality than in all the plays you ever read.’ He referred to Douglas, Cato, Lear, &c. &c. After objecting to the morality of these, I asked if he would not be offended if I would speak my mind plainly to him. ‘No,’ said he, ‘by no means.’ ‘Well,’ said I, ‘swearing, I think, is a very immoral thing.—You have sworn about ten oaths since we began this conversation. It appears, therefore, you have not profited, at least in this respect, by reading plays and going to the theatre. Now the book from which I learn morality teaches me so to respect my Maker’s name, that I dare not take it in vain.’ After some arguing on this point, he exclaimed, ‘By G— what do you mean; you take a great deal upon yourself, and must have a great deal of vanity to speak so to me.’ ‘Yes,’ said I, ‘I have a great deal of vanity as well as every thing else that is evil. But what right have you to find fault with me? You say you are a clergyman; in point of office therefore you are my superior, and I respect the office, but here you and I are upon a perfectly equal footing. You presumed to advise me to go to the theatre, and read plays. I presume to advise you to respect your Maker’s name, and avoid swearing. Certainly a clergyman cannot find fault with such an advice.’ ‘I have been,’ said he, ‘in the company of gentlemen, much greater than you, and ladies too, and no one ever presumed to speak so to me before.’ ‘It may be so; I do not profess to be a gentleman, but I read my

Bible, and it teaches me not to swear. Besides, I have also been in the company of gentlemen, and I have found these were the last to swear an oath, or do any thing offensive to their company, whereas, I know swearing is very common among the lowest of the people. Now, I assure you it is very offensive to me. Every oath you have sworn has really hurt me. A gentleman would forbear saying any thing that would have that effect.’ ‘And so then I am not a gentleman. I was never so treated since I was born.’ His wrath became ungovernable, and some of the company had to interfere. When I tell you he is an Irishman, has a living near Derry, and has, as he says, an independent fortune, you will be surprised he did not give me a challenge.”—pp. 139, 140.

“When I had finished my letter last night, I said to a young man in the room, who had come on the outside of the coach, ‘Can you tell me, Sir, what is the name of the gentleman in black, who left us at such a place, where he had a carriage waiting for him.’ ‘Why, Sir,’ said he, ‘that is my uncle, Mr. Griffin, of Portsea, pastor of an Independent church.’ With this intelligence I was highly gratified, for the name and church of Mr. Griffin were not unknown to me, and my vanity will not allow me to forget the very high compliment he paid me, after hearing me argue a little with the clergyman. During the first stage nobody spoke but Mr. G. and he. My companion and myself sat in silent admiration of the bigotry of the one, and the wit, politeness, and eloquence of the other, for certainly I had such a specimen of conversational eloquence as I had seldom heard. About the beginning of the second stage, the clergyman began to abuse Calvinism and Calvinists, when I very modestly undertook their defence, and began by quoting from memory part of the 17th article, which, by the by, was what he could not do himself. ‘But,’ said he, ‘tell me what is the answer to the question in your catechism about the decrees of God; answer me that, if you can, answer me that.’ With equal modesty I repeated the words, and endeavoured to prove their consistency both with reason and scripture. Indeed, I undertook to argue with him on all the five points. ‘Oh, no,’ said he, ‘I hate controversy.’ ‘Very well,’ I replied, ‘since, perhaps, you will find these points too sharp for you, let us try something else.’ He began to hold up the church and ordination, and the evil of schism, &c. which gave me an opportunity of displaying all my little

Greek upon the meaning of the words schism, and Presbyter, &c. He de-claimed against the great evil of laymen presuming to preach, &c. Then Mr. G. interfered, saying he could not see so much evil in the thing. 'Suppose, now,' said he, 'our friend there,' looking to me, 'were to give us a sermon, I would very gladly hear him, provided he were dressed a little more canonically. He

seems to understand Greek as well as either of us, and from his mode of arguing, I should suppose him not deficient in Logic, and other branches of knowledge. I would hear him preach with great pleasure.' Well, you may think how I blushed when I reflected that almost all the Greek I knew had been displayed."—pp. 141, 142.

(To be concluded in our next.)

SKETCH OF A SERMON,

Preached in the Bond Street Chapel, Leicester, by the REV. T. MILNER, M.A. of Wigston, on Sunday Morning, May 11th, 1831, on occasion of the Death of Mrs. Elizabeth Newman.*

Genesis xlix. 18.—"I have waited for thy salvation, O Lord!"

THERE is no period in the life of man which so much excites our interest and calls forth our solicitude as that which immediately precedes its termination. The closing hours of his mortal pilgrimage have an importance attached to them, which render them the subject of our most serious and anxious enquiry. We are sometimes able to form a more correct estimate of the character of the individual, when we witness the scene which terminates his earthly career—when we observe the sentiments which the retrospect of the past produces, and the feelings which the anticipation of the future excites. There is often a volume of information communicated by the last word, the last look, and the last action; human nature is put to its severest trial, and a more complete developement of its peculiar properties and features than that which the life furnishes is not unfrequently the result. We cannot read the history of men who

have lived in ages past, without feeling some curiosity to know how they finished their course, how they ended their days, and especially, if they are the "mighty dead;" those who have benefitted the world by the greatness of their genius, the splendour of their achievements, or the influence of their piety; then we think with no common emotion on the scene, and imagination labours to picture it to the mind. Over the story of departed worth we hang with interest—the loss of such individuals we esteem a calamity—and we sigh to think that death has cast over them a veil, through which no eye can penetrate, and from which no voice issues to tell us their onward history.

These remarks have naturally been suggested by the words of the text. They occur among the last sayings of one of the excellent of the earth, one of the fathers of the patriarchal church, immediately previous to his bidding farewell to the abodes of mortality. It is always a privilege to witness

* This sketch is inserted in our pages at the particular request of the friends of the deceased, and we trust that it will be useful to many.—*Editors.*

the dying hours of believers, and especially when there is, as in the case of Jacob, a calm and gentle descent into the valley of the shadow of death, when no storms of agonising pain prevent the exercise of the powers of thought and action, and when the stillness and unconsciousness of dissolution comes upon them like the influence of that balmy sleep which so often seals up the senses of the material frame in forgetfulness. We see in such circumstances religion inspiring the confidence of faith and the exultation of hope; we hear the language of the Psalmist falling from the lips of the dying—"Come and hear, all ye that fear God, and I will tell you what he has done for my soul." We feel standing as on hallowed ground, quite on the very threshold of a heaven of sinless spirits, and we instinctively exclaim—"Master, it is good for us to be here." There may be much in the retrospect which a Christian will then take of his life to occasion sorrowful emotions, many exhibitions of human infirmity, and nature's sinfulness, but there will also be seen much of religious triumphs, of Jehovah's goodness, to encourage the disfranchised soul on its flight to the God who gave it.

Come then, and let us gather in thought around the couch of Jacob; and endeavour to profit by the sublime and dignified attitude which he assumes. It was a period for which he had diligently prepared; he had "waited" for it in humble and grateful expectation of the blessings it would bring to his possession. He gathers his sons around him to hear what would befall their posterity in after times: the spirit of prophecy descends upon his soul, and its visions pass before his eye. He foretells the instability

of Reuben, the divisions of Simeon and Levi, the power of Judah, the riches of Zebulun, the strength of Issachar, and the subtilty of Dan: he then stops and pauses: perhaps overcome by fatigue, or overwhelmed by the mighty disclosures of the future; he directs his thoughts from his children to himself, and devoutly utters the noble apostrophe of the text: "I have waited for thy salvation, O Lord!"

In improving this appeal of Jacob to his God, we may view it as expressing the object of the believer's anticipations and the spirit in which he regards it.

1. The object of the believer's anticipations:—"thy salvation, O Lord." There is a remarkable uniformity to be observed in the character of religious experience, though the situations of individual Christians are so varied and diversified. They are partakers in common of one faith, one hope, one baptism; they realise to a great extent the same joys and sorrows, temptations and conflicts, and how discordant soever in various points of doctrine and discipline, they are united to the same head, are travelling in the same path, and are animated by the same glorious expectations. There is a family likeness subsisting among the members of the household of faith: the leading features of their moral history bear a strong resemblance; they anticipate a deliverance from the same world of depravity, defilement, and sin, and an introduction to the same state of purity, peace, and joy. Hence though ages and centuries have elapsed since Jacob uttered the words of the text, yet those who have tasted of the good word of God can sympathise with him in his hopes and expectations: the object which he contemplated is

that to which we look forward, "thy salvation, O Lord."

The word salvation is ordinarily applied to the deliverance of the sinner from his natural state of guilt, and sin, and misery, from the power of satan, from the bondage of his corruptions, and his admission to the favour and family of God. It is obvious, however, that this cannot be its precise application in the text, for Jacob had long lived in the enjoyment and possession of this. He refers to something future, to something he possessed not yet, but which was about to be revealed unto him—to that world of felicity and glory to which he was departing, and into which the Christian enters at death. The two states are indeed most intimately connected and associated; the salvation of grace here is the salvation of heaven at its commencement; the salvation of heaven hereafter is the salvation of grace at its completion. The one is the bud, the other is the blossom; the one is the flower, the other is the fruit; the one is the season when the seed is sown, the other the period when the harvest is gathered; the one is the scanty streamlet, small at its rise and contracted in its flow, the other is the far off ocean, boundless in its tides and unfathomed in its depths. Regarding then the term in its application to the heavenly world, we may view the salvation spoken of, as it respects,

1. Christian enjoyment.

However true it is that the "fruit of the Spirit is joy and peace," that the "kingdom of God is righteousness, peace, and joy" to the believer; that he can "rejoice with joy unspeakable," in the possession of a peace that "passeth understanding;" yet enjoyment in the present state is not

full and perfect, peace on earth is not unruffled and undisturbed.

Various circumstances concur to disturb our quiet, to cloud our happiness, and to embitter our pleasures; the providence of God often sends such occurrences to promote the welfare and spirituality of our souls; and hence few there are who pass into the light of heaven, without being subject to very painful and trying discipline. Strange and contrary to human procedure as it may appear, it is what Scripture and experience confirm, that "whom the Lord loveth them he chasteneth," and it not unfrequently happens that those who are the most beloved are those who are the most chastised. There are fears within and fightings without, there are deprivations, calamities and disappointments, not only to fulfil the curse pronounced upon human transgression, but to correct our worldly attachments and earthly tendencies, to wean us from the objects of sense, and to promote, by the influence of communicated grace, the increased holiness and sanctity of the spiritual man. God could indeed, did he choose, accomplish all this without the use of such means: he could flash the light of truth across our darkness, and fill us at once with heavenly radiance and spiritual illumination; he could bring up the human mind at once from the depravity of nature, glowing with Christian graces and laden with the Spirit's choicest fruits; he could destroy sin in our souls by a simple act of his omnipotent energy; but this would be dealing with his creatures as machines, and not as moral agents. Hence there is the use of means of improvement and the appointment of trial as a purifying process: Abraham is called to offer up Isaac, Jacob to part

with Rachel, David to lose his son, and the prophet of Israel to have the "desire of his eyes" taken away at a stroke. In the heavenly world there will, however, be no occasion for such events as these, and none will ever occur; they form the discipline of the present, to prepare us for the fruition of the future; the clouds which are now permitted to hover around our course, in order to render the beautiful disclosures of God's light more vivid and imposing. There will be no imperfect spirits in that perfect world; no dross among the fine gold to be purged away; no stubborn will to require taming; no insensible heart to be melted in the furnace; no wandering affections to require restraint; no wayward, obstinate, and rebellious child, to need the correcting hand of Him upon the throne. Means of purification will be needless, because there will be no moral evil from which to purify. None of that tribulation then exists in the kingdom which is endured upon the road; there are none of the supplications of poverty or the tossings of pain; no widow's wail, no orphan's cry; sorrow extends not there its saddening influence, and death stretches to the breeze no gloomy wing.

View the salvation spoken of as it respects

2. Christian knowledge.

It is the happiness of the believer in the present state to be taught of God, to be brought under divine instruction, to be made wise unto salvation, and to grow in the knowledge of his Lord and Saviour. But even in the instances where this is accomplished, there still remains, with reference to the most advanced and experienced, much of nature's darkness to be dispersed, many of its errors to be corrected, and much of its ig-

norance to be removed. The illumination we receive at present is sufficient to guide us into all saving truth, but it is not allowed to solve all its difficulties, explain its mysteries, and unfold its secrets. There are many crooked paths in the divine economy which, with our utmost sagacity, we cannot make straight, many rough places which we cannot make plain; and after all our enquiries and investigations, we are compelled to say that we but "know in part" and "see as through a glass darkly." This state of imperfect knowledge is doubtless the result of sin, and is permitted to continue to afford room for the exercise of faith, and to lead us to aspire after a higher and more ennobling condition. For the salvation of the heavenly world will be a deliverance from the mistakes and obscurity which now characterise our highest intellectual attainments; the understanding will be fully enlightened, and we shall "know even as also we are known." Our present contracted notions will be followed by just and expanded conceptions of divine providence and grace, God will become our teacher, holy intelligences our companions, and guided by infinite truth and wisdom, we shall be "led into all truth." Our present ignorance of God will be more fully removed, he will no longer "hold back the face of his throne and spread his cloud upon it," he will no longer retreat from our gaze in the mysterious depths of his nature, wrap up his attributes in awful obscurity, and be a God that "hideth himself;" and though never by searching shall we take the gauge of his perfection, and throw the sounding-line through the vast extent of his infinitude, yet our views will be freed from all con-

fusion and mistake, and ever shall be growing in the knowledge of him, though never fully to learn the mighty lesson.

Our present ignorance of providence will also be removed. Here the judgments of God are unsearchable, and his ways are past finding out; we cannot enter into his vast designs, understand the reasons of his procedure, and know the purposes accomplished by his dealings. We walk by faith, not by sight, but what we know not now, we shall know hereafter. The ways of God will be amply vindicated, the beauty and harmony of his dispensations will be apparent, the fitness of his arrangements to accomplish the end proposed will be fully evident, and what is now hard to be understood, to man's bewildered and hoodwinked understanding will seem plain, and luminous, and simple. The trying events of our pilgrimage will be explained, dark providences solved, the secret of God will be with us, all the indistinctness and gloom of earth will vanish, and when the light of heaven shall be poured in its effulgence upon the mind, the confession will be wrung from the adoring spirit, "We know, O God, that thy judgments are right, and that in thy faithfulness thou hast afflicted us."

View the salvation spoken of as it respects

3. Christian character.

In the present world the work of grace in the heart is incomplete and unfinished; the spirit is indeed wrested from the grasp of Satan, but much of its native corruption clings to it, disfiguring its beauty and reminding us of its origin. There is no period in our moral history here, in which we are justified in laying down the weapons of our spiritual warfare, as

though we had "already attained," or were "already perfect." If the most advanced, mature, and experienced in the church, those who have been under a religious influence from youth even to hoary hairs, were minutely to examine their own character and acquisitions, they would witness much that is imperfect and incomplete, "very much land still to be possessed," to be sown, and planted, and cultivated, before it is ready for the inspection of the Lord of the harvest. He who can turn his eye with complacency and satisfaction upon himself, as though he had attained the standard of spiritual perfection; he who can call the attention of others to himself as complete in holiness, as having fully accomplished all God's purposes and will, has very great reason to fear that his perfection is pride, and that his boasted advancement in the ways of piety, is but a proof of his defection from them. There is a law in our members warring against the law of our minds, there is a carnal influence opposed to the spirit and temper of Christ, there are tendencies, attachments, thoughts, and affections, worldly, grovelling, and fugitive, which serve to prove that we are still of the earth, and are therefore earthly. In the heavenly world, there will be a full and final salvation from all these evidences of imperfection and sinfulness, these foot-prints of the adversary who once trampled uncontrolled upon the ruins of our moral nature; all marks of the curse will be removed from us, and nothing will exist to offend the gaze of the "lofty One," whose "name is holy," and draw forth expressions of divine disapprobation from the throne on which he sits. We shall be "redeemed from all iniquity," we

shall be pure in heart before the splendour of an infinite purity, we shall behold his "face in righteousness." All tendencies to sin will be eradicated from our nature, all marks of its existence will be effaced from our character, all temptations from our enemy will cease, the happy and glorified spirit will be "perfect as our Father who is in heaven is perfect."

We enter the fold on earth as pardoned sinners, we enter the fold in heaven as perfected saints, as far removed from impurity and pollution, as when God at first made man in his image, and satisfied with his work, declared that it was good. There will be no more wrestling with flesh and blood, no more sin easily besetting to annoy and harass; the struggle will terminate: these form the imperfections of an imperfect character, in an imperfect state; the dust of earth which we shake at last from our feet, the mantle which at the close of our mortal history we unfold to the winds. Such then is the salvation which Jacob anticipated, the object now of Christian hope and faith, but of which we have far clearer and more ample discoveries, than those which passed before the gaze of the patriarch. Yet wanting, as did the prospect, the glorious light of the Gospel revelation to render its features as distinct and palpable as they are to us, his mind swelled into triumph, and expanded in satisfaction at the sight. It is a salvation from sin, and ignorance, and sorrow, a perfection in knowledge, purity, and joy; it is a glory far exceeding the loftiest and most extended conception, a glory in comparison with which all present suffering combined, is not worthy to be compared, a glory which will be revealed in us, to us, and round about us. It is to have a station

in the brightness of the eternal presence, a rest without a wave to ruffle its placid bosom, a treasure more valuable than eye has seen, or of which ear has heard; it is to see God even as he is, and to be like him; to contemplate the effulgence of the Deity, to dwell in lowly yet grateful adoration beside the skirts of his throne, to have our darkness dispersed by his light, our ignorance instructed by his wisdom, and our holiness perfected by an association with his purity.

II. The manner in which the Patriarch regarded the object of his anticipation. He "waited" for it.

This term is expressive of that gracious state of mind with which a prepared soul will look forward to the heavenly inheritance—not with vacant, stupid, and inattentive gaze—not for the purpose of amusement and speculation; it is indicative of holy confidence, of joyful expectation, and diligent preparation.

1. The salvation of the heavenly world must be "waited for," and expected, through faith, in an atoning sacrifice.

"There is no name given under heaven, or amongst men, whereby we can be saved," either from future wrath, or to future glory, "but the name of Jesus;" and he sustains the character of an atoning sacrifice, the benefits of which are alone to be apprehended and received through that "faith which is the gift of God." He stepped from his high and glorious throne, and descended below the least of the principalities of his native heaven; he concealed his illustrious dignities behind the mantle of flesh and blood; he pressed with trembling hand, and yet with meek submission, the bitter cup to his lips; he hung upon the dark and mournful cross,

while every pang of human agony had a responsive shudder in nature's bosom; he brake from the confinement of the lonely sepulchre, when every shock of mortal life had quivered to its last extinction; and all this was to "show a new and a living way" "to bring us to God," into the "holiest of all." The dealings of God have been the same with the human family under every dispensation; he has ever regarded them as fallen creatures, and proposed the same restorative scheme, though having, in different ages, a different form of presentation. Christ is the "Lamb slain from the foundation of the world." He was the "hope of our fathers," "in the years of many generations." Abraham saw his day afar off, and was glad. To them the great doctrine of pardon by faith in an atonement was taught in the earliest times by the sacrificial knife and patriarchal altar; the necessity of regenerating grace, self-denial, a sober and mortified life, was preached by Abrahamic circumcision and rites of purification; for as Moses, Elias, and Christ met in friendly converse upon the mount of transfiguration, debating the high mysteries of the faith, so do the great principles of their economies associate and harmonise, inculcating in emblem, figure, or plain announcement, the same fundamental doctrine, that "no man cometh unto the Father" but by him who was made "one sacrifice for sins." And dawned not this "good thing" in shadow significant, though imperfect upon the mental vision of Jacob? Saw he not in his animal victims an outline, however feeble, of the Christian Saviour? Gathered he not his hopes of future bliss from the streaming blood of his presented

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offerings, "speaking" in the ear of faith "better things than the blood of Abel?" Yes! guilty and fearful he laid hold on "this hope set before him;" he sought refuge amid the smoke of his sacrifices; and by devout and humble confidence in his redeeming kinsman, hereafter to be revealed, he "waited for thy salvation, O Lord!"

2. The Christian will wait for this salvation in confident expectation.

Does his Lord delay his coming; do his chariot wheels tarry; does he listen and hear no approaching sound; he will calmly repose upon the divine promise; he will arrest doubt and fear by the declaration of God's Word; he will remember the oath of the Eternal, intended to give him "strong consolation." When the primitive believers were assailed with infidel doubts as to the fulfilment of what they had been led to expect, the Apostle reminded them that the "Lord was not slack concerning his promise, as some men count slackness;" and there is no feature of his character, there is no attribute of his nature, which he has introduced to us with so much solemnity as his truth. "He has magnified his word above all his name." Amid the mutability of every thing earthly and visible, there will one be found unchanged and unchangeable, whose word shall endure for ever; who will keep his covenant, and perform that which he has said.— Though the "vision," then, is yet for an appointed time, yet, in the end, it shall speak, not lie; though it tarry, wait for it, because it will surely come."

3. The Christian will wait for his reward in the exercise of patience.

He will call to mind that "the

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times and the seasons" are in "the Father's hands;" that it is not for him to dictate as to the period of his release; that whether soon or late, God will send it at the season most befitting and appropriate. Hence, in his "patience he will possess his soul." Circumstances may, indeed, prompt the wish of the Psalmist for "wings like a dove, to fly away, and to be at rest;" and prompt to the inquiry of Peter, "Lord, why cannot I follow thee now;" but as some good and gracious purpose is to be effected by a continued subjection to the "stormy wind and tempest;" he will repress impatience and guard against rebellious murmuring.

4. The Christian must wait for his reward with diligent and progressive preparation.

It is for this purpose that life is continued unto him; that existence is sometimes prolonged here to three score years and ten; that he may have time and opportunity to make proficiency; to travel from one degree of gracious preparation to another, and to "abound yet more and more" in all the fruits of righteousness. The progressiveness of the Christian is strikingly taught us by many beautiful metaphorical allusions in scripture. Hence the grace that forms it is compared to leaven in meal, gradually extending its ramifications and diffusing its influence, until the whole mass is leavened; it is compared to vegetation proceeding from a simple grain to a finished and luxuriant plant; to animal life, advancing from a babe in Christ, to hoary hairs found in the way of righteousness; to the shining light rapidly losing the indistinctness and shadows of the morning in the full splendour of the perfect day. The believer, indeed, comes

forth from the refiner's fire a new creature in Christ Jesus, but he has not, at his spiritual birth, the full stature of a man; like a child, he may be perfect in form, and shape, and feature; there may be no doubt about his membership with the heavenly family; he may exhibit plainly the "image and superscription" of the Father of Spirits; but his faculties want developement; his frame wants strength, his step wants firmness, his hand lacks vigour; he is immature and inexperienced. From that period, however, he is expected to "grow in grace," to rise from one degree of elevation to another, to proceed from one stage of progress to another more advanced; never remaining stationary, but constantly improving. Hence we are exhorted to leave "the first principles of the doctrine of Christ;" and to "increase with all the increase of God." The longer we are continued in the present world, it is the design of providence that the greater should be our holiness, our spirituality, our likeness to God, and our readiness for the pure enjoyments of his presence. We are to improve time and opportunity in cultivating more intimate fellowship with him; to be rendered wiser by past experience, and better by continued privilege; and thus to be more meetened to "behold his face in righteousness," the nearer we approximate to the vision. This was, doubtless, one of the considerations which led the Saviour to pray for his disciples, "not that they might be taken out of the world; they might desire it, but he wanted them to wait, and to improve; he saw that they were but as yet half-educated for the skies; that longer training and discipline was expedient; and hence he told them, that though

he should depart, they were to remain. And was not this an appointment of mercy and benevolence? For had Peter received his reward, as he wished it, upon the Mount, how much of heaven's bliss and brightness, which he afterwards enjoyed, would he have forfeited; and had Paul been taken to his recompense from the plains of Damascus as a new convert from Judaism, how much less glorious would have been his crown of righteousness than that which at last he wore as the "aged" Apostle of the Gentiles.

In this manner, then, let us regard the object proposed to our faith and hope; the salvation awaiting us in the heavenly world; the crown that glitters and sparkles in the skies; let us wait for it with diligent and progressive preparation. As Job expresses it, let us "wax stronger and stronger," "go from strength to strength," ever advancing, but never perfected; ever pressing towards the mark, but never grasping the prize, until every trace of earthly corruption and the deadening influences of mortality disappear before the brightness of Jehovah's purity and presence. There is no fixing a limit to the advancement of the Christian in this respect. Are not the loftiest examples placed before us? Lest we should choose an inferior standard, is not the all-perfect and cloudless holiness of God presented to our view? and lest we should be content with a little draught of piety and grace, is not the whole ocean of the divine fulness disclosed to our gaze?

But remember, that to improve while you "wait" the "days of your appointed time," you must seek continually the unction of the Holy One from above. He

is the author of all holiness in man—the sanctifying agent—implanting the principles of all holy affections, and nourishing them to their full maturity. Implore then his guidance, solicit his help, and he will cause all things to work together for your good, for he is the Spirit of power, and make all the events of this changeful life promote your benefit, for he is the Spirit of grace.

Improvement will be a peculiarity of Christian experience in heaven, as well as on earth; it will attend him beyond the grave, and accompany him in his passage through eternity. The character, indeed, will be marked with no sin; but though the tree will bring forth no evil and corrupt fruit, yet it may be constantly putting on fairer blossoms, and exhibiting fruit in greater profusion, sweetness, and luxuriance. Heaven will thus be a state of constant progression. It is, indeed, a state of rest; but we are not to confound rest with inactivity, repose with quiescence, and imagine that the constituent elements of its felicity will consist in luxurious indolence. The spirit, in the fullest sense of the term, will lay aside every weight; be delivered from all its present sluggishness; and when all its powers are raised to their pristine vigour and perfection, every faculty will be engaged, every sail be spread, and every breeze be caught, to waft it to some undiscovered ocean of heavenly attainment and bliss. And after the revolution of countless ages, there will still be "a height, and length, and depth, and breadth," unexplored. For beyond the highest intelligences in the celestial world, there is a vast expanse of unpierced and unapproached light, of moral and intellectual splendour, which has

never been visited in the thoughts, or imagined in the conceptions of those who occupy the nearest station to the throne of God.

Wait with patience, with firm expectation, with unremitting watchfulness—never be off your guard—with the servant of the prophet let your eye be fixed upon the skies, so that when it shall be said, “The Master is come, and calleth for thee,” you may go forth with joy to meet him. Thus it was with Jacob; such had been his conduct, and now, in age and feebleness extreme, a stranger in the land of Pharaoh, far from the sepulchre of his fathers, his faith was firm, his hopes were bright, the decaying body stood connected with a strengthened and still ripening soul.

Let the subject rouse to increased vigilance, stimulate to steadfast perseverance, invite to holy action, and encourage to patient submission. The salvation realized in the experience of Jacob has been realized in that of all succeeding believers, and in the experience of one lately worshipping in this sanctuary. In patience, in humble hope, in habitual preparation, it was waited for, it has come in her history, and let us pray for grace that it may be realized in ours; and that, like those who have gone before us, we may be “saved in the Lord with an everlasting salvation.”

The late Mrs. Elizabeth Newman was the second daughter of the Rev. Thomas Grundy, for many years an esteemed and useful minister in the county of Leicester. She had, from her earliest years, the prayers and the counsels of piety; the purity of the Christian character was exemplified in the lives of her revered parents; and their affectionate and impressive precepts were seconded by the

force of their consistent and holy example. To these monitors ever around her, and anxious for her spiritual welfare, she was not indifferent: there is reason to believe, that at an early period her mind was impressed with the lessons of heavenly wisdom from their lips; and that long before she arrived at years of maturity, she was a partaker of that grace, whose power and excellency were so apparent in her more advanced life. During her residence with her parents, she was distinguished by her filial obedience, her prompt and cheerful submission, and a careful and conscientious abstinence from those things that were likely to grieve and to offend. Though her natural disposition was lively, though remarkable among her youthful associates for her flow of spirits, yet she was never betrayed into unbecoming levity so as to expose her to parental rebuke.

She was united in marriage in the year 1817; and from that period it was her endeavour [and constant aim to adorn every relation of life with the highest virtues of the Christian character. Like many others, she could fix upon no precise period as the date of her spiritual birth; she was one of those whose heart the Lord opens with gentle hand and gradual advance; but the strongest evidences of a real change were apparent in her humble walk with God, and holy devotedness to his will. Her piety was of the most sterling character; it was not showy, but solid—it was not exhibited, but felt and seen: she pursued “the noiseless tenor of her way,” without obtruding herself upon the notice of others, satisfied and happy in the smile and favour of her heavenly Father. Nothing distressed her more than a kind of

spiritual parade and affectation; vanity, in this respect, was no inmate of her bosom—she professed little, but possessed much. Her countenance at all times indicated her calm, and placid, and heavenly frame of mind; it was scarcely possible to be in her company without feeling the respect which genuine religion commands. In common with many others in the Bond Street congregation, she reaped much spiritual advantage from the visit of the Rev. Mr. Knill to Leicester, about fourteen years ago; his sermon, founded upon the first verse of the 23d Psalm, "The Lord is my Shepherd," afforded her much comfort and peace, of which she ever afterwards had a grateful recollection. Though attached to the whole of God's word, she had peculiar pleasure in reading and meditating upon the 46th Psalm, looking with joyful confidence to the divine Being as her "refuge and strength and very present helper." Referring to this beautiful and interesting psalm, but a little while ago, when the settled conviction of her mind was that her "departure was at hand," she thus expressed herself, "God is a refuge and strength, and he will be a present help in the time of trouble. Oh! to be safe in the covenant! Oh! for such a peaceful dismissal as my dear mother was favoured with! to fall asleep! and to fall asleep in Jesus is better still!"

The following extracts are from her diary, written when admitted a member of the church at Bond Street. Various others, evidencing her calm and steady piety, might be adduced.

"Dec. 31, 1818.—The Lord in much mercy has brought me thus far on in the journey of life: O, my God, thou hast preserved me in child-

hood and youth, (O, that past years had been spent more to thy glory!) What shall I render to thee for all thy mercies. Thou hast bestowed on me one of the best of husbands, a kind and affectionate partner. I thank thee, O my heavenly Father, for this invaluable gift. I thank thee, that thou hast given me for a friend one that fears the Lord: 'Bless the Lord, O my soul, and forget not any of his benefits.' Be thou still with me, guide and direct me with thy counsel; but in an especial manner be with me in the public service of this evening. I trust I have given myself to thee in private, and this evening, the last of the year, I am publicly to profess my faith in a crucified Saviour, in order to my being admitted to the Lord's table. O may the new bonds and obligations I shall be under, be a means in thy hands of enabling me to walk more closely with thee. O God, do thou prepare my heart for a right attendance upon so solemn an ordinance. Many conflicts have I had with my own heart, and still I feel I shall be an unworthy communicant. Do with me as seemeth thee good, but if thy Spirit go not with me, carry me not up hence."

"Jan. 1.—O my God! thou hast helped me to give up myself to thee, and to thy people in church-fellowship. I now stand in a new relation: Lord, grant me grace to fill up my place with consistency, and to perform those duties which I find commanded in thy blessed word. Wean off my heart from the cares and perplexities of this world. I am now entering on a new year; may my lamp be always burning. O be with me through all the future days thou hast appointed for me in this wilderness. May my time be spent

in thy service: help me to keep a constant watch over my own heart. O do thou feed my soul by thy word and Spirit. It is my earnest desire that I may not only live, but grow in grace, and in the knowledge of my Lord and Saviour. Grant me resignation to thy wise and holy will, and may I glorify thee in prosperity and in adversity."

The delicate situation of Mrs. Newman, for some previous to her decease, tended to develope the state of her mind, to illustrate her respect for the Divine will, and to place in a striking point of view, her confidence in the promises of God, her experience of the high and glorious spiritualities of religion. She was evidently "waiting" for the salvation of the Lord. It appears to have been her full impression, that she should not survive what she often termed the *most trying period of her life*; the kind and assiduous attentions of her friends could not shake her conviction upon this point; it was doubtless a merciful intimation of Providence, to lead her to "set her house in order," seeing that "the end" was to be "by and by." She would observe, when reminded of former deliverances, "I have had hope in all former seasons, but now, I know not how it is, now I have none; I feel that I must leave you; I know it will be a painful stroke, but though I die, God will surely visit and bless you. I need not say any thing about the dear children, for you love them, and pray for them, and our prayers will be heard." On one occasion she said, "I hope all will be well with me at last;"—the reply was, "yes, there is no doubt of that, for if you are not safe, the whole world may tremble." She answered, "Let him that thinketh he standeth take heed lest he fall." During Mr. Knill's recent visit to

Leicester, he called three times to see our departed friend. On one visit he said, "I have been preaching to your father's old congregation:" she observed, "I am delighted with the prospect there—what a mercy, Sir, that my father was taken away from the evil to come." "Yes," said he, "it is a mercy." On enquiring of Mr. Knill where he was going to preach next, she expressed surprise at his numerous engagements. "O," said he, "now is the time for work.—I was the other day at Market Bosworth; and on the tombstone of one of their former pastors I saw this inscription, 'In the world labour, in the grave rest, and in heaven glory;' so that you see in the world I must labour, and rest in the grave." She responded with striking emphasis, "and in heaven glory." "Well," said he, "I trust so; let us hope we shall meet there again." Mr. Knill said, "You have two dear children; I dare say they lead you to pray when you otherwise would not." She replied, "Yes, I do pray for them." The thought of leaving her family must, doubtless, have been inexpressibly painful; but no repinings were heard from her lips; she was subdued into acquiescence; she submitted herself calmly to the will of God.

For the past few weeks of her life she was very restless, and passed many wakeful hours; wearisome nights were appointed unto her, but she had at such times praises for her God. On one occasion her husband was awoke by hearing her repeating

"Oh glorious hour, oh blest abode,
I shall be near and like my God."

On his observing, "I cannot think of what use that religion can be to any one which leaves out the doctrine of the atonement." "Oh,"

she replied, "without that all is dark, all is gloomy."

"Jesus, to thy dear cross I cling,
Thou precious Lamb of God."

"On this rock I build my church;"
yes, "the cross of Christ, the cross
of Christ."

"Other refuge have I none,
Hangs my helpless soul on thee."

Her husband returning from hearing the Rev. Mr. Mursell, she enquired what he had been preaching from. On being told, "And there shall be no more curse," she said, "And what is still better, there shall be no more death." About three or four Sabbaths ago, on hearing that the Rev. Mr. Myall had been preaching on communion with God—Moses on the mount—and Moses coming down from the mount. "That," she said, "refers to this world, but there is a state where we shall have communion with God on the mount, never more to come down. Oh! to see his face, and never, never sin.

"Oh for a closer walk with God,
A calm and heavenly frame."

Thus matured and prepared was our beloved friend for her change. It came unusually sudden; painful to us, but glorious to herself. She passed through the valley swiftly and hastily. It was the lot of the writer of this to see her on the morning of Monday, the day of her decease, and again in the evening, scarcely two hours before her God called her to depart and took her to himself. The conversation turned upon his own illness, and it is to his mind a singular and affecting coincidence, that when on the borders of the grave himself, she was one of the individuals most concerned for his recovery, little imagining that he should be re-

stored to consign her to the tomb. During her short suffering, she said to one of her attendants, "Do you think there is danger?" He said he thought there was. Then clasping her hands together she said, "Oh! am I then going to a better world?" The surgeon replied, "I think you are;" and then, as if quite satisfied with the information, she gently fell asleep, without a groan.

The circumstance of our friend's departure were of the most affecting kind. Like Rachel, she departed in the time of nature's trial; but not like Rachel, to leave Benoni behind her. In the same hour that it was said that a child was born on earth, both mother and child were born in heaven.

We may fall as sudden, may it be as safe.

It is not necessary to enter now into a lengthened detail as to the character of the departed—her "record is on high, her work is with her God"—prominence was opposed to her natural disposition, eulogy she would lay at the feet of the Redeemer. Her mind was one of a superior order; to a sound judgment, and an understanding naturally strong, she united a considerable extent of information; proofs of this were, however, to be elicited, and hence her worth could only be appreciated by those who were most familiar with her. Her connexions have lost a faithful and correct adviser, the Leicester-shire Bible Society an efficient officer, the church of Christ an ornament, and society a valuable member. Much of her Christian temper is delineated in two of her favourite verses.

"Great God! I would not seek to know
The number of my earthly hours;
Nor if the path that I must go
Be paved with thorns, or strewn with
flowers.

"It is enough for me to know
My all is governed by thy will,
And that which I receive from thee
Has been, and will be kindness still."

To her mourning friends, let me say, seek in your present trial to abound in the precious fruits of patience and obedience: go to that blessed word of God which administers peaceful resignation, and to that throne of grace, where that assistance may be obtained, which will inspire placid and unrepining submission. In all your musings in quiet retirement, or in the social circle, upon the character of the departed, strive to emulate her holy example, her habitual walk with

God, her steadfast confidence in the Saviour's love, the regularity and consistency of her religious life. She was eminently one whose mind was "stayed" on God, and as the consequence of this, her experience of his goodness was remarkably uniform: she was kept in perfect peace, as undisturbed as it is permitted for mortals to enjoy. But now peace "flows as a river," calm and tranquil as the stream that proceeds, "clear as crystal," from the throne of God and of the Lamb; the night has passed to her, and its shadows have fled; and in the brightness of the Eternal presence the spirit is reposing.

THE WORLD AND ITS FASCINATIONS.

To the young, the sanguine, and inexperienced, we should still lift up the voice of warning, though it is too often disregarded. We say to such, love not the world; and, either with their lips or by their looks, they ask us, Why? The term is ambiguous; and when instruction or advice is given, it is important to obviate mistake. The world, as the workmanship of God, is worthy of our admiration and study, for it is a mirror in which may be seen the wisdom, power, and goodness of its glorious Maker. The world, in the moral sense of the word, denotes the pursuits, manners, habits, and interests of its human population. Definitions are difficult; but the reader of the Bible on this point, will hardly need them; and the wilful neglecter and despiser of the sacred volume, cannot much profit by them, however elaborate or accurate they may be.

Love not the world. Why? says eager and impassioned youth. Be-

cause it is an artful, insinuating, and cruel sorceress. The scenes she presents, the strains she chants, and the promises she makes, are all false and delusive. Every count in this indictment may be made good by sufficient evidence.

To you, my juvenile reader, the perspective of life seems like a landscape gilded by the radiance of the rising sun. The whole glows with exquisite beauty, and splendour, and delight. You are dazzled, yet animated by the glare. You pant with impatience to press forward and possess what wears an aspect so winning, while viewed in the distance. Be assured, the wily sorceress has conjured up the attractive scene by the touch of her magic wand. Nothing is as it appears, for her object is to allure and not alarm. You will be disappointed and disgusted, where you expect to be pleased and satisfied.

Love not the world. The dulcet strains she chants are delusive and

dangerous. It has been said, harmony is the soul of the universe; and a poet affirms,

"By music minds an equal temper know,
Nor swell too high, nor sink too low."

This can only be true of that which celestial harps yield. The music of the world is always mischievous. She is the syren which the ancients fabled, that sings to entice and entrance the men she designs to mangle and destroy. Beware of her soft symphonies, for they melt down virtuous resolution, and absorb the heedless in voluptuousness and effeminacy; beware, too, of her lofty thrilling notes, for they fire the soul to moody madness.

Love not the world. The promises she makes are flattering indeed, but false and deceitful. You wish to be happy; it is nature's strongest impulse and warmest aspiration. But the artful enchantress promises you roses without thorns, sweets unmingled with bitters, riches without cares, and honours without envy. All history and all experience proves the falsehood of such promises. The very design of the world is to dupe and then desert you. Her gaieties and shows, her luxuries, and feasts, and revels, are contrived to beguile and ensnare you to your ruin. While she brings wine in a golden goblet, it is dashed with poison; while she presents a sceptre in one hand, she carries a concealed dagger in the other. And will you be so foolish as to believe her words, and doat on her smiles, and swallow her deceitful dainties? What! yield to the fascinations of this cruel syren, when the bones of her slain victims cover the barren rock where she watches as for her prey?

Young people! I will lay aside the style of allegory, and in plain language warn you against the de-

lusions of an evil world. Read not those books which are the vehicles of sceptical philosophy, or sentimental libertinism. Enter not those companies where levity, folly, and vice are allowed to predominate, though under a specious varnish of refinement and courteousness. Never frequent those amusements which degrade the understanding, inflame the passions, and stupify the conscience. I know the bent and tendency of fallen nature, and some for whom these grave monitory precautions are intended, may be ready to exclaim, we look not for a fulness of exquisite felicity, but as we have not yet found the world miserable, why should we think it will become so? We are not disposed to profligacy, but the pleasures which hang thick and ripe on every side, may surely be enjoyed, provided we guard against excess, which we resolve to do. Let me tell you, that all the votaries and victims of the world, except a few visionary heroes and heroines of romance, have set out with some such moderated views and sober resolves. No one intends to become a heartless trifler, or a reckless libertine. But if you once venture within the spell-bound circle of dissipation, you will be as easily captivated and conquered as others have been.

Not that I would have you unsocial, gloomy, morose. Virtue and religion have their pleasures, and these you may gather and enjoy without fear and without reproach. The lust of the flesh, the lust of the eyes, and the pride of life, are not of God your father, but of the world. Sensuality, covetousness, and unhallowed ambition, invariably lead to misery; may you never know this by painful experience! But how are we to resist the fascinations of the world?

How are we to pursue a course, in which we may reasonably hope to attain both happiness and honour? There is but one resource, to which I can confidently recommend you. The religion of Christ is the spring of purity and peace. Hither come for light, guidance, grace, and strength. Faith in the Redeemer will give you a complete victory over the world, and enable you to trample on its gaudy toys. Communion with God will open to you the highest and best enjoyments, which an intelligent creature can obtain. Wisdom's ways, said So-

lomon, are ways of pleasantness, and all her paths are peace. Do not, however, take this matter on trust, but on trial. Search the Scriptures, for in them you have eternal life revealed with the brightness of a sunbeam; fly to the throne of mercy, for God has promised, that none who seek him there shall be cast out; gird on the armour of divine truth, and follow the Captain of salvation, and you shall finally be more than conquerors through his sovereign and superabounding love.

AMICUS B.

J. A. TURRETIN ON THE CORRUPTION OF CHRISTIANITY—ITS CAUSES AND REMEDIES.

The following paper is translated from a Latin oration, delivered in the Academy, at Geneva, on May 18, 1711, by John Alphonsus Turretin, Professor of Divinity and Church History in that Institution, and published at the request of the Professors and Pastors who heard it.

The Professor belonged to a learned family, justly celebrated in the annals of the Reformation. His great-grandfather, *Francis Turretin*, was of an ancient and noble house at Lucca, but he fled from Italy on account of religion, and resided successively at Antwerp, Zurich, and Geneva. His grandfather, *Benedict Turretin*, was a distinguished Professor of Divinity at Geneva, and some time pastor of the French church, at Nismes. He wrote, among other books, *Défense des Versions de Geneva contre le Pere Cotton*, in two volumes, 4to. His father, *Francis Turretin*, son of *Benedict*, was born, Oct. 1623, and was also a Minister and Professor of Divinity at Geneva. Bayle says, "He was a man of a great deal of merit; he was eloquent, judicious, laborious, learned, and zealous, all which appears in the books he hath published." The chief of these are *Institutiones Theologicae*, 3 vols. 4to. *Theses de Satisfactione Jesus Christi*, 4to. *De necessaria Seceessione ab Ecclesia Romana*. He also published Sermons, inscribed to the Duchess of Scomberg, and some minor controversial pieces. He was entrusted with an important embassy from the Senate of Geneva to the States of Holland, the business of which he fulfilled with great credit to himself and advantage to the state. He died "with the most edifying marks of an ardent love for God," Sept. 1687. *John Alphonsus Turretin*, the author of the following Oration, was born at Geneva, 1671, and "endowed with extraordinary parts." Such was his reputation, that a Professorship of Ecclesiastical History was established at Geneva, to employ his peculiar attainments. He published *Cogitationes et Dissertationes Theologicae*, 2 vols. 4to. *Orationes Academicae*, 1 vol. 4to. Also an abridgment of Ecclesiastical History, and other works.

He was the chosen correspondent of Archbishop Wake, in his attempts to effect a union of all the reformed churches, into which project he cordially entered, and wrote a book, *Nubes Testium*, to show that the articles controverted amongst the reformed are not essential to true religion, nor at all affect the fundamental verities of the Christian faith. Bishop Burnet formed a personal friendship for him, when in Switzerland, and has left a testimony to "his exquisite learning, sublime and exalted piety," &c. He died at Geneva in

1737. The rapid sketch which he has given of the causes and remedies of the corruption of Christianity in the following collegiate exercise will be read, we trust, with additional interest, on account of this notice of his illustrious family, which has been gleaned from various sources.*

1. IGNORANCE of the language in which each Testament is written, and of the true science of interpretation, was the first cause of the gradual corruption of sacred learning. It is a certain fact, that among the fathers of the Greek church, if you except only Origen,† and among the Latin fathers, excepting only Jerome, you can scarcely find one who understood Hebrew. But, moreover, critics have long since observed, and their own writings abundantly testify, that these two illustrious men, whose learning was doubtless great, and who ought by no means to be robbed of the praise they deserve for their immense labours on Scripture, knew next to nothing of Hebrew and the other Oriental languages, or of the art of criticism. And not only was the Hebrew language neglected, but even the Greek was but little cultivated among the Latins; so that it is confessed, that Augustine, whose name and authority are so great in the church, was quite ignorant of Hebrew, and scarcely knew the rudiments of Greek. Hence sprung so many wretched derivations of words at which even the school boys of the present day would hiss. Hence so many interpretations of passages, which are not only strained and obscure, but also generally ridiculous. I produce no example, because the fact is so notorious as not to be ques-

tioned, even by the admirers of the fathers. What a mass of ignorance was added to this in the process of time, the monuments of the Church and the State equally testify, when the Goths, Vandals, Huns, and others, spread barbarism far and wide; when all good studies were, for many ages, quite extinct; and when, in a word, things were brought to such a pass, that whoever knew but a little more than the vulgar, was accused not of heresy merely—but of very witchcraft.

2. But if that ignorance injured Christianity not a little, *ψευδωνυμος γνωσις*, "science falsely so called," injured her in its turn. Its ill effects resulted from the blending of heathen philosophy with the sacred truths of Christianity; whence it followed, that some invented a Stoic, others a Platonic, and others a Dialectic Christianity, and of these innovations Tertullian complained as existing even in his own age. Perhaps, those good fathers, imbued with the principles of Grecian philosophy, before they assumed the Christian name, were unwilling, when they became Christians, to lose the fruit of so many studies. They were unwilling to acknowledge, that what they had learned in their youth must be renounced in their old age. Besides, they thought that Christianity would be greatly indebted to

* Vide Bayle's Historical and Critical Dictionary, article *Tarretius*; Church History of Geneva, &c. p. 203.; Burnet's History of the Reformation, fol. vol. iii. p. 372; and Bishop Watson's Theological Tracts.

† Origen was among the most celebrated of the Greek fathers. He flourished in the former half of the third century. He was born in A. D. 184 or 185, and died in 253. His writings are valuable, but their worth is greatly lessened by his extravagant fondness for allegory and mysticism in the interpretation of Scripture.

them, if they could make the divine Plato, or that prodigy of nature, Aristotle, something like Christians, or by the authority of these great men, add light and weight to the Christian doctrines. Thus the *Æones** of the Valentinian school; the dreams of Marcion† and Manes; the *πρωπαρσις* of Origen; and numerous other dogmas which are but half Christian, have flowed from no other source than the impure admixture of heathen philosophy.

3. But as this perverted philosophy, so the false eloquence prevalent in those times, did more than can be expressed to corrupt the purity of Christianity. It is true, that the art of speaking was held in great esteem among the ancients. But what was that art? It was the art of sacrificing truth to ornament; the art of exaggerating all things, of conquering opponents not by weight of argument, but by flourishes of rhetoric; of putting forward whatever might aid their cause, whatever might suit their present purpose, without regard to its truth; the art of deceiving, of cavilling, and of contradicting

themselves. Who can deny it? We have the confession of one of them when accused, no less a person than Jerome, who, when he had on more than one occasion too far indulged in that oratorical style which he constantly employed, said, "We are rhetoricians, and have talked a little nonsense, as declaimers always do." And when a dispute was held against him concerning some inaccurate expressions which he had used, he pleaded an excuse, frank indeed, but I doubt whether strict enough to have been allowed even in the scholastic books, "that he said one thing and meant another; that he showed, as they say, the bread, but held the stone." How much the Christian doctrines were changed and corrupted by this style, so usual with the ancients, might be proved, if time permitted, by innumerable examples.

4. But among the various faults committed by the learned in the interpretation of Scripture, there is one which deserves notice above the rest, inasmuch as it was common to the majority, and of the most injurious tendency; this I may call, with one of the ancients, *Αλληγορομανιαν*, a rage for allegory. It is impossible to express the damage which this disease has done to the brains of theologians; to how many frigid allegories, to how many worthless trifles, to how many wretched mysticisms, it has given rise. On this point Origen was most audacious. But it is too evident, that of the others, whose names the Church venerates, the greater number indulged even to folly in this rage for allegory, and this not a little corrupted the purity of Christian doctrine.

5. But as the seeking for figures where none existed, so on the other hand, the too literal interpretation of expressions really figurative,

* This refers to a notion broached by the Gnostics, and held in common with them by the Valentinians; that the Deity created the world through the agency of inferior divinities, whom they called *Αἰῶνες* (*Æones*), and that it was an *Æon* that animated the human body of Jesus Christ.

† Marcion was an heresiarch and flourished between A. D. 120 and 160. He is a great favourite with modern Unitarians. Polycarp's opinion of him was somewhat different, as will appear from the following circumstance. Meeting the venerable martyr one day, Marcion exclaimed, "Do you own me?" "I own you," replied Polycarp, "to be the first born of Satan." Lardner's Work, vol. ii. p. 98. last edition.

Manes flourished about A. D. 270. His religion was a motley mixture of the tenets of Christianity with the Persian philosophy.

was a most fruitful source of errors. For it is well known, that Orientals, and above all, the sacred writers, generally abound in metaphors, hyperboles, and tropes of every kind; which, being pressed too closely, and cut down, as it were, to the quick, by interpreters of little judgment and provoking exactness, have given rise to monstrous opinions, of which some are dull and absurd, and others opposed even to common sense and the light of nature.

6. That warm and eccentric minds are little adapted for the investigating of truth, and for firmly grasping it when found, and that they generally corrupt all the sciences which they handle, is too well known to require proof.

This the Christian religion has experienced. Almost from its very origin has it been given for a prey, as it were, to minds boiling under an eastern or African sun; and it has been more than once stricken by that immoderate heat, on most of its heads of doctrine or of discipline. Would they praise chastity? They were not satisfied till they abused marriage. Would they commend temperance? They invented innumerable fasts. Would they exercise discipline? They proceed in such a manner, that they appear well nigh to have forgotten the mercy of the Gospel.

7. It is well to have knowledge, of divine things especially; and thus far an eager desire to learn is most praiseworthy. But yet, if it pass its bounds, if it stretch forth after those things which are above the reach of man, of which we must remain in total ignorance, which God has forbidden us to know, it is doubtless highly culpable. This fault, much too common among the leaders of the Christians, drew them often into path-

less difficulties, and was the cause of innumerable evils, both to themselves and to the whole church.

8. "Prosperity, (some author remarks) makes men luxurious; adversity makes them temperate." So long as the Christians groaned under the weight of their persecutions, they had no leisure for empty and trifling questions; but when peace was restored to the church, and especially when the empire was brought over to the faith of Christ, then minds became wanton, they gave themselves to busy trifles, they indulged in empty quarrels, they discussed those questions "which arose from no precept, but from the petulance produced by unemployed leisure, which it was first neither becoming to ask, nor, when asked, to answer." In a word, they dared to pollute the simplicity of the faith by all kinds of trifling quibbles. The examples of this are so numerous, so notorious, and so melancholy in their results, that it is better to be silent on the subject, than to treat it imperfectly.

9. The old proverb is trite, but most true, that "in altercation, truth is lost." Never has this been seen more conspicuously, more frequently, than in the history of Christianity. By how many quarrels, by how many discords, by what paroxysms of anger, revenge, pride, jealousy, has celestial truth been obscured — nay, sometimes almost crushed! Nor were the contending parties very anxious about the truth: conquered, justly or unjustly, it was the same to them. For this the combatants spared no deceit, no fraud; for this they invented the war of words; for this they heaped errors upon errors; for this, in the ardour of debate, were the most evident things denied, the most foolish po-

sitions defended: and thus was that "wisdom which is from above,"* which "is peaceable and gentle," which delights not in bad arts, but in "good fruits," withdrawn from the eyes of these quarrelsome men.

10. The errors of learned men might, however, have been somewhat endured, if they had at least erred alone. But directly that any one became eminent for learning, eloquence, and genius;—I will say more;—directly that any one surpassed others in pride, craftiness, and wicked arts, from that moment his authority obtained the greatest weight; his opinions were implicitly received, till at length it was less pardonable to doubt his dogmas, than the very statutes of the Gospel.

11. Another cause is, that, for the purpose of subjugating minds, and extracting an unwilling consent, new laws have been made on articles of faith, new tests of belief, new decrees, new anathemas against those who, on subjects often the most obscure and the least clearly defined in Scripture, have departed so much as the breadth of a nail from received opinions and expressions. Thus men, forgetting that they were men, assumed what belongs to God alone. Thus they added another, and yet another, yoke to that imposed by God. Thus the faith was commanded, which ought rather to have been recommended; and conscience, which owes subjection only to God, was subjected to the opinions and dogmas of men, in direct opposition to the example of the Apostle, who esteemed it his office, not to rule over the faith, but to help the joy† of believers.

12. Nor was their rage against

Dissenters satisfied with threats, but it was executed by fines, exile, the dungeon, the sword, the stake; in a word, by the most exquisite punishments. And that no trace might be left of justice or humanity, that disgrace to human nature and the Christian name was invented, the sacred office of the Inquisition, so barbarous and execrable, and detested by the more moderate pontiffs themselves, what wonder is it, if by this cruelty, errors, even of the foulest character, were confirmed, and that truth dared not, for many years, to raise her head.

13. Christ our Lord recalled the name of piety from external rites to actual purity of heart and manners. But men, plunged in sensuality, turned with abhorrence from piety of so elevated a character. Always children, they soon returned to children's playthings; and so much the more readily, because, without any change in their lives, and without any expense of their affections, they might discharge their consciences by the stated performance of external ceremonies.

14. But another thing which tended the same way was, the imitation of heathenism; an emulation of the same pomp, of the same splendour in worship, either that the heathens might be more easily converted to Christ, or because the heathens, when converted to the faith, brought their own trifles with them into the church. Hence arose the teaching of secrets unknown in primitive times, as is clear from Justin Martyr and Tertullian, but afterwards introduced in imitation of the heathen mysteries. Hence the splendour of their Basilicæ: hence the magnificence of their altars: hence the whole system of worshipping saints,

* James iii. 17.

† 2 Cor. i. 14.

images, and relics: hence their festivals, their pilgrimages, their processions, their funereal banquets, their holy water, and innumerable other things, whose heathen origin the man who is ready to deny, is evidently nearly blind amidst the clearest light.

15. That riches and dignities corrupt morals, that to them pride, arrogance, effeminacy, and luxury generally adhere, all nations in every age has experienced. What wonder is it then, that the Christian nation also has felt the contagion of this plague? What wonder if, to use the words of Jerome, "as it arises in power and wealth, it falls in virtue?" What wonder if, in the place of those ancient leaders, "whose parsimonious frugality in meat and drink, whose plain dress and downcast eyes, commended them as holy and humble to the everlasting God and his true worshippers," (so says Ammianus Marcellinus,) there have arisen others laden with wealth, who, admitted into the courts of princes, have imbibed at the same time the manners of those courts, who have panted for nothing but dignity and power; who have every where excited factions and party zeal; who have assumed daily new offices, new titles; who have reared in the church a new discipline, a new monarchy, which should invade the rights of God, which should exalt its head above *τὴν σέβασμα* (every thing that is worshipped); who have, in a word, suffered the whole discipline of the church gradually to decay with age, retaining nothing but its name, its shadow; yea, and have established a corrupt merchandize in its place!

16. That pious kings and magistrates have duties to perform in the Church is proved by the example of those mentioned in

Scripture. But they, who ought to have built up the Church, have rather lent their aid to the work of pulling it down. They have engrossed to themselves all things; they have assumed the right of election, cut the reins of discipline, raised factions, or turned to their own purpose those already raised; not seldom have they favoured the pride and tyranny of bishops, that the bishops might in their turn connive at their vices and subserve their daring projects; in a word, they who ought to have defended the Lord's flock, have been transformed into wolves, or have at least become the allies of wolves.

17. He is an utter stranger to the history of the church, who knows not that pious (or rather impious) frauds, such as spurious writings ascribed to the Apostles and their immediate followers, fictitious gifts of emperors, forged decrees of pontiffs, lying miracles, absurd legends, and other impostures of the same character, have been most effectual in corrupting Christianity, or at least in confirming its corruptions; much in the same way that those who are destitute of the true insignia of nobility, blush not to forge false.

18. Lastly, my hearers, since it is impossible in so small a compendium to state every single matter, one of the chief causes of the corruption of Christianity was this, that nearly all were ignorant of, certainly all quite forgot, the nature of Christianity. To theologians it was a mere science; to the people, a mere round of ceremonies; to politicians, a mere phantom; to very few, to the fewest of all, was it, what it really is—the rule of life; the school of piety.

How wonderful, then, is it, my hearers, and how plain a proof of the care of Divine Providence,

that even amidst so many heresies, so many errors, so many vices, and so many frauds, essential doctrines of Christianity, and its rules as contained in the Scriptures, have been preserved uncontaminated; and have not yet been rejected, nor esteemed antiquated, even among the most corrupt societies bearing the Christian name, however they may have been veiled by ragged garments not their own, however polluted and obscured by the mire with which they have been polluted and obscured.

If now any person would ask, what is to be done to purify Christianity, or, where it is pure, to keep it so, I will give my answer in but one word, since it may easily be deduced from what I have already said—Adhere to the word of God alone. Surrender not one point to human authority, nor to human philosophy, nor to human eloquence, nor to learned individuals, nor to bodies of learned men, nor to pomp, nor to splendour, in the affairs of religion. Learn with diligence the languages in which the word of God was written, and which throw light on its pages. Carefully attend to the art of interpretation, but be sure that it be the true and genuine art. Avoid

the too subtle, allegorical, and rash expositors of the sacred writings. Avoid the heated minds which are ever searching for the wonderful, and which exaggerate whatever they handle. Avoid especially the lust, the pride, the envy, the hatred, the quarrels, the factions, the tyranny of learned men, which have been the greatest plagues of Christianity. Let neither princes nor pastors, neither clergymen, nor laymen, transgress the bounds of their office, nor abuse their authority. Avoid dignities, avoid riches, avoid the manners of the world, which corrupt the Church. Lastly, and chiefly, fix this deeply in your minds, that it is neither genius, nor penetration, nor words, nor syllables, nor dogmas, nor external rights, and least of all is it a *bitter spirit*, veiled beneath the title of zeal for the glory of God; but a holy pious life, formed upon the example of God himself, that makes a man a Christian.

How happy would the Church of Christ be, how would the purity of the Apostolic Christianity be revived, if those set over her in holy things would diligently attend to these matters, especially if to them they would conform their own conduct!

THE JEWISH SERVICE FOR THE DEAD, AS CONDUCTED IN THE SYNAGOGUE OF THE REFORMED JEWS AT BERLIN.

(Concluded from page 592.)

To the Editors.—I proceed to finish the account of my visit to the synagogue at Berlin, of which part is contained in your last number.

After the devotional portion of the service had been gone through, Herr Auerbach proceeded to address the congregation from the

pulpit in which he stood. His sermon was professedly only to the children, at least so I inferred from his styling his auditors, *Meine geliebte kinder*, "My beloved children," a title which could hardly with propriety be applied by a man not yet arrived at middle life, to the many grave elders by whom

I was surrounded; but the whole tenor of his discourse showed that he intended it more particularly for the grown up part of the community. The language he used was German, and if I might judge from the facility with which I was enabled to follow him, German of a very pure idiom, and expressed in a very perspicuous style. He commenced his address by an allusion to the festival they had been celebrating, and by an appeal to the feelings of those who had that day been commemorating departed friends, which seemed powerfully to affect several who were around me. He then passed on to the consideration of the present state of the departed, as one of conscious existence in a better world; employing, in support of this, the very argument of our Saviour against the Sadducees, that "God was not the God of the dead, but of the living." From this he took occasion to enlarge upon the spiritual nature of the divine kingdom, and to this the rest of his discourse was devoted. Nothing could have exceeded the excellence and propriety of this part of his address; no Christian could more forcibly have insisted upon the spirituality of the divine law, and of that salvation which the Messiah was promised to accomplish. Nor did he fail in pointed application of his subject, showing from it the sin of their fathers, as well as of many among them even in the present day, in looking for the establishment of a temporal kingdom by the Messiah in the world. This expectation, he argued, was altogether unscriptural, as well as dishonouring to God; and he hesitated not to affirm, that it was for this they had been driven from their own land, and were still suffering under the divine hand. One thing, in this part of his sermon,

startled me not a little; it was his repeated quotation of our Saviour's declaration before Pilate as *the word of God*. His words struck me too powerfully to be easily forgotten. They were, "Gott hat bey dem heiligen Propheten gesagt *Mein reich ist nicht von dieser welt:*" "God by the holy prophet hath said, *My kingdom is not of this world.*" That the speaker really meant to quote the words of Christ as the words of a holy prophet speaking from God, I cannot regard as very probable. It is more likely that having met with the expression in some Christian book as a quotation from Scripture, it may have remained in his mind as such, and in course of time have come to be regarded by him as a passage he had actually perused in the writings of some of the prophets. This will not at all be wondered at, if we remember how frequently mistakes of a similar nature are made among ourselves,—how many, for instance, regard the words, "as it was in the beginning, is now, and ever shall be," as a quotation from the Bible; and how frequently we find an appeal of the same nature made in favour of "a merciful man is merciful to his beast."* Be this, however, as it may, all my readers, I think, will unite in regarding it as a circumstance not a little striking, that the words of our Saviour should have been thus quoted in a synagogue of those by

* Thus, for instance, on the title-page of Dr. Neander's Church History,—a book not unknown to the learned part of the Jews,—the words in question appear as the motto of the work, with this announcement, "The word of the Lord," without any reference to the part of the Bible in which they occur. A Jew, who had not read the New Testament, might well regard such words, so announced, as indeed the Word of God by one of the Prophets.

whose fathers he was taken, and with wicked hands crucified and slain, and that for his determined adherence to the very doctrine which these words so forcibly express.

With this discourse the service of the day ended, and the assembly soon after separated in great order, and almost in silence, each as he went out contributing something towards the support of benevolent objects. To my own mind, the entire service was, with the exception of the singing, previously mentioned, exceedingly interesting, and I retired from the place with feelings of respect for the children of Abraham, such as no previous visits to their places of worship had excited in my bosom. I cannot but think, that in that assembly of devout and apparently deeply affected worshippers there were some of the true Israel, who, though in ignorance and blindness rejecting the Saviour who had come, were yet, in effect, resting on his merits for salvation, by trusting in the Messiah promised to their fathers. But on such speculations, bordering as they do on the *loci periculosiores* of theology I have no intention at present of entering, and, therefore, leaving them to the decision of Him who will do all things well, let us return to the Jewish festival of the dead, to witness the celebration of which had been my principal inducement to visit their synagogue.

At what time this ceremony was first instituted, we have no certain information. "Neither the Bible," says Herr Auerbach, in the Introduction which he has prefixed to the copy of the ritual from which my translations have been made, "nor the Talmud, nor the Rabbins who lived subsequently to the composition of the latter, make any mention of it: the first Jewish

writer by whom it is alluded to is the famous Rabbi Mordachai, who suffered martyrdom at Nürnberg in the year 1310." But though the setting apart of a special day for the observance of this ceremony may have been comparatively of modern institution, there can be no doubt that the habit of praying for the dead is of very ancient origin among the Jews. In the second book of Maccabees, xii. 42—46, an account is given of the conduct of Judas in collecting money, and sending it to Jerusalem as a sacrifice to be offered for the sins of some of his army, who had been guilty of taking spoils from the shrines of idols, and who had consequently fallen in battle; and the whole concludes with this pithy reflection, "It is, therefore, a holy and healthful cogitation to pray for the dead, that they may be loosed from sins." *Douay Version*, 1610. In the Talmud; and other Jewish books, mention is frequently made of the efficacy of filial prayers in releasing the souls of the departed from their abode in Gehenna. One prayer of peculiar value is greatly insisted upon, viz. the *Kaddish*, which consists of a few sentences of adoration addressed to the Divine Being; and many virtues also are ascribed to another, which consists simply in the repetition of the words, "Bless the blessed NAME for ever and ever." So great, we are assured, is the power of the *Kaddish*, that it can deliver any one from Gehenna; and, in the book *Nischmath chajim*, fol. 90, we are assured, that "when a son prays, and publicly says the *Kaddish*, he thereby delivers his father and mother from Gehenna." In the book *Psikta Sotarta*, fol. 3, we are told, that Abraham delivered thus his father Tarah, for it is said, Gen. xv. 15, "And thou shalt go to thy fathers in peace."

Of the very awkward predicament in which sundry excellent individuals were placed, either from having nobody to pray for them, or from the ungrateful neglect of their children, not a few pleasant stories are related by the Rabbins. The following is abridged from book *Maaseh*, ch. 147, and may be taken as a specimen of the whole. One day, the Rabbi Akiva, while enjoying a walk in a certain region of the dead, met a man who was carrying wood, and working like a horse. The benevolent Rabbi, pitying his misfortune, asked him why he was compelled to undergo such hard labour, at the same time offering, if he were a slave, to release him, and set him free. The man begged him to let him go, as he might not stand. The astonished Rabbins then asked him if he were a man or a devil, to which he replied, "I am dead, and I must every day hew wood for the fire." The Rabbi then made sundry inquiries as to his moral character while on earth; to which he replied by honestly confessing himself to have been guilty of several grievous transgressions. The Rabbi then demanded whether he had never been told that it was possible for him to be delivered; to which he replied, that it certainly had been told him that if he had a son who would stand up in the synagogue and say, "Bless the blessed Name," he should be freed from his punishment: but that as to the state of his family he was very uncertain, for when he died he had left his wife pregnant, and he had never been able to learn whether she had borne a son or a daughter. Moved by this sad statement, the kind-hearted Rabbi asked his name, that of his wife, and that of the town in which they dwelt; and having received satisfaction on

these points, he set out in search of the poor man's child. Great was his trouble in searching for him, and great his sorrow when he found him, to discover, that he was uncircumcised, and could not read. Determined, however, to accomplish his object, he set himself to teach the child his letters, but found him so unapt a scholar, that it was not until that he had fasted for him forty days that he could get him to comprehend the mysteries of A, B, C. This was, however, at length gained, and then all went on smoothly; he taught him the Table-prayer, and the Schema, and the Prayer-Book; and at last he was able to pronounce the mystic words, on the utterance of which depended his father's fate. No sooner, however, were they uttered, than the luckless sufferer was released, and appeared, in a dream, to thank the benevolent Rabbi for his great kindness in exerting himself so laboriously in his behalf, and praying that he might have a place in Paradise as a reward for what he had done. The Rabbi, we are assured, received the compliment with much humility, and gave praise where it was due, by repeating the 13th verse of the 135th Psalm, "Thy name, O Lord, endureth for ever, and thy memorial, O Lord, throughout all generations."

That such notions and practices should have crept in among the Jews, cannot be wondered at, when we know the views they entertained regarding a future state. On this subject, without inquiring into the probable origin of these views, or attempting to ascertain how far the truth on this head is developed in the pages of the Old Testament, I shall content myself with endeavouring to present my

readers with a brief view of the traditions of the Rabbins respecting the state of the departed. To do this would be by no means an easy—nay, it would be an almost Herculean—task, had I no means of accomplishing it but by turning over the folios of the Talmud; but fortunately the labours of others have rendered this unnecessary, and made the attempt rather an amusement than a toil. In the work of Allen on Modern Judaism, a few hints are given on this curious subject, excellent so far as they go, but, as belonged to the nature of his book, somewhat superficial and unconnected. Some curious and valuable matter is also contained in a work recently published by M. Hermann Hedwig Bernard, entitled, “The main principles of the Creed and Ethics of the Jews, exhibited in selections from the *Yad Hachazakah* of Maimonides,” &c. But the work in which the subject is most fully discussed, as well, indeed, as every other subject connected with Jewish literature or manners, is one perhaps hardly known in this country, even by name, and one which, from its being written in German, not many in this country would be competent to use. It is entitled, “*Kirchliche Verfassung der heutigen Juden*,” that is, “The Ecclesiastical Condition of the Modern Jews;” and was published at Erlangen in 1748. The author was J. Ch. G. Badenschatzen, Pastor in Uttenreuth, in the Principality of Bayreuth. In this work, the discussion of the subject before us occupies no less than fifty-seven quarto pages, so that beyond the mere general heads of his dissertation, it is impossible for me at present to proceed. In these, however, I hope there will be found enough to interest those who are curious on this head.

According to the Jews, then, all

who die come under the power of מלך המות, or the Angel of Death. Of these they seem to have believed in two, or rather, perhaps, they gave different names to the one angel, according to the aspect with which he was supposed to regard his victims. The one was holy, and was named *Gabriel*, the other was wicked, and was named *Sammael*. Under the power of the latter no true Israelite could fall, for it is said, in the tract *Tuf haarets*, fol. 16, “Whosoever dieth in the land of Israel, dieth by a holy angel.” To this immunity they were raised, when, after the giving of the law on Sinai, the people said, “All that the Lord hath said will we do;” then said God to the Angel of Death, to Sammael, “Thou hast power over the creation, but over my people thou shalt have none, for behold they are my children.” *Vayikra rabba*, fol. 151.—But this exception from his power was not universal; for if a Jew studied not the law, or if he died during the time of famine, he came under the power of the evil Angel of Death.

After death, the soul of the departed was sent into *Sheol*. This seems to have consisted of two grand divisions, *Gehinnom* or *Hell*, and *Paradise* or *Heaven*. The distance between these two places is represented as being no greater than the breadth of two fingers, so that the inhabitants of the one can see easily into the other. Whether it was believed that any were sufficiently holy to be removed from earth at once into Paradise, seems doubtful. The great mass, at any rate, were not, so that their first place was in hell. In this place were seven dwellings, in each of which were seven thousand places of abode, and through each of these seven dwellings each soul had to pass. The rate at which each

passed through them, however, was very different. The pious Jew, who had studied in the law, passed with the rapidity of lightning; those who had been less obedient and pious, were compelled to pass through at a slower rate, proportioned to the degree of their sins; while the ungodly and the heathen were made to suffer so long in each, that hell might almost be considered their perpetual abode. Hence the importance of the son who had lost his parents praying for their souls, that they might the more speedily pass through the place of punishment, and reach the place of enjoyment. This work of supererogation on his part was, as it were, put to their account, and being one of immense value, it was of vast use in helping them forward through the course of penance and purifying they had to undergo. Such being the notions of the Jews, as to the state of their departed friends, it cannot be surprising that they should observe with great sacredness such a ritual as that which I had an opportunity of witnessing.

Besides the prayers of their descendants, there was another way by which the godless might escape from hell, and that was by being taken under the protection of some of those to whom it was given to pass quickly through into Paradise. It was the privilege of such, in virtue of their works, to take each, one of the ungodly who were in hell under his mantle, or coat, and carry him off into Paradise. Thus Jacob, when he said, "I will go down into the grave unto my son mourning," intended to say, that because his son had been ungodly, he would be necessitated to go down into hell and seek for him, that he might take him thence.

In connection with this punishment of the ungodly Israelites in hell, there was one great difficulty,

arising from the utter impossibility of one who had been circumcised being otherwise than blessed, both in this world and the next. The way in which the Rabbins get over this difficulty is worthy of the subject, and worthy of themselves. Their solution I must be allowed to give in a dead language. *Abrahamus, ut fertur, ad portas Gehennæ indies sedet, et neminem circumcisorum introire sinit. Si autem quisquam eorum scelere iniquior veniat, extemplo capit Abrahamus præputium pueri qui uncircumcisis occiderit, eoque Israelitæ impio apposito, in Gehennam arcet.* Alas! that such pitiful, contemptible trifling should be received, studied, and rejoiced in, by a people to whom were committed the oracles of the living God, and of whom, as concerning the flesh, Christ came! But of such passages, the writings of the Jewish doctors are full, and with such passages the people are chiefly pleased—a lamentable proof of how far even a nation who have the Bible may go in religious absurdity, the moment they cease to regard the Bible as the *only* rule and standard of what they are to believe regarding invisible things. There is nothing in the Coran or the Shastras more truly extravagant and absurd, than much that is to be found in the commentaries both of Jews and false Christians, upon that pure and living word, which was given to us to be a light to our feet, and a lamp to our path.

Hoping that these brief and very cursory remarks upon a point of some interest, as connected with the opinions and practices of the most extraordinary people on the face of the earth, may prove acceptable to the readers of the Congregational Magazine,

I remain, yours, &c.

W. L. A.

EXTRACTS FROM THE JOURNAL OF A SUFFOLK MINISTER.

"February 3, 1737-8.—This day news was brought me of the death of the Rev. Mr. Thomas Shepherd, of Bocking, by Brain-tree, in Essex, an eminent minister of Jesus Christ; one whose labours had been abundantly owned, having been the happy instrument of the conversion and building up of many souls, and leading them on in the way to glory. He was grown old in his Master's service. A little before, Mr. Collins, of Colchester, a young minister, was called home. Oh, my God, help those thy under shepherds who still remain, me among others! Make us faithful and successful, and send forth more faithful labourers into thine harvest, for the sake of Jesus Christ, the great Shepherd! Amen."

"5th March, 1738.—Being Lord's day, I finished that subject which I have been so long upon, Luke xiii. 6, 7, 8, 9. Grant, oh Lord, that as every hearer hath been concerned in it, so every one may receive profit by it; and may it prove a seasonable word to my own soul; also, that I may study to be more useful in the station which the great Lord of the Vineyard hath honoured me with, more faithful and more fruitful. I have been watering, Lord, give thou the increase! Amen. I would enter this down in thankfulness to God, and that he may have the glory of it, that these discourses have already had a good effect on some, both for conversion and edification."

"April 19, 1738—The Rev. Mr. Benjamin Vowel, of Colchester, chosen by the church of Christ meeting in Moor Lane, upon the death of Mr. Collins, was set apart to the pastoral office over

that church. I had received an invitation from Mr. Vowel some time before, and accordingly went, accompanied by my kinsman from Rendham. The work of the day was in the following order: it began with singing; then the Rev. Mr. Notcutt began with prayer, then called the church to a recognition of their call, which was done by lifting up their hands; and Mr. Vowel to a declaration of his acceptance, which he did in a short speech, very suitable to the occasion; after which he was desired by Mr. Notcutt to make a public declaration of his faith, which he delivered from the pulpit. After that was over, Mr. Wiles, of —, in Essex, prayed; then Mr. Goodwin, of London, preached from Heb. xiii. 17.—'Obey them that have rule over you,' &c. Sermon being over, Dr. Taylor, of Deptford, gave the charge; that ended, I went up to pray, after which we sang again, and Mr. Vowel concluded with prayer. Several other ministers were there, as Mr. Williams, of Bergholt; Mr. Ford, of Sudbury; Mr. Ford, of Castle Hedingham; Mr. Gibbon, of Chelmsford; Mr. Magee, of Hadleigh; Mr. Blomfield, of Nayland; and my kinsman, Mr. Wood, of Rendham. The sermon, charge, and confession were desired to be printed. There was no imposition of hands. Mr. Vowel is a promising young man, likely to be very useful; may he be continued long a successful labourer in our Lord's vineyard! Blessed be God, that as the old ministers are wearing off, young ones are brought in! Oh that Christ, the great Shepherd of the sheep, may own and prosper them, and that other faithful labourers may still be added!

(To be continued.)

REVIEW OF BOOKS.

Memoirs of the Life and Writings of the Rev. Richard Watson, by Thomas Jackson. London: John Mason.

WHEN opening the volume before us, upon the splendidly engraved portrait that adorns it, the well-known features of Richard Watson met our gaze—the magnificent forehead, the speaking lip, the calm, sad, and dignified countenance, “the Christian’s eye,” *ὄμμα φαεινὸν Χριστιανοῖς*, as Gregory Nazianzen expresses it in his epitaph on his friend Basil, “whose radiant beam did shine with intellectual brightness”—mournful thoughts rushed across our minds; remembrances of those privileged times when we met this highly gifted individual, when we took sweet counsel together in the social circle, or listened to lessons of wisdom and instruction from his lips in the holy place. Seldom has a religious community been called to sustain such a loss as that which our Wesleyan brethren have experienced. Sincerely have we sympathized with them; for though not belonging to us in name, though not identified with us in theological sentiment, yet he was with us in Christian feeling, and in those great plans of benevolence now in operation, and therefore, as an act of justice, we proceed to devote a few of our pages to do honour to departed piety and genius.

Richard Watson was the son of Thomas and Ann Watson, and was born at Barton-upon-Humber, in Lincolnshire. His mother, who is still living, and resides in Nottingham, bore her husband

eighteen children, of whom Richard was the seventh. His early years presented nothing extraordinary; he was remarkably delicate, and, at times, remarkably dull; though we are told the old lady under whose care he was placed, used jealousy to prophecy “bless thee! thou wilt be a great man.” He at first attended the ministry of Mr. Lambert, of Hull, with his father; but, upon the removal of the family to Lincoln, circumstances led him to an association with the Methodists. In the Free Grammar School of that city he was gradually initiated into the various branches of knowledge then taught; he read Cæsar, Virgil, and Horace, and some of the Orations of Cicero, with Homer and Xenophon; and thus, with no definite object at first in view, he prepared himself to enter upon those studies in which he afterwards made such proficiency. At the age of fourteen, his father not having the means of educating him for a learned profession, apprenticed him to a carpenter. His appearance at this time was very singular. Though so young, he had attained his full stature, which was six feet two inches; his hair was lank, and of a deep black; his countenance was that of a mere boy, and his manners were unformed. Soon after entering upon his new connexion, he was brought to feel the anguish of a wounded spirit, and to experience the consolations of the Gospel. Of this period he ever retained a vivid recollection. “What a light,” said he, in his last illness, “was

that! what a day, when the blessed Spirit struck the light of heaven into our dark minds."

"Is there any one," says one of the Fathers in his apologetic for entering upon the ministry, "who would fashion the champion of truth as a statue, which in a day is moulded? him who with angels is to stand, and with archangels is to glorify; to send up to the altar of heaven his victims and oblations; him who is to minister with Christ; to repair his work; to present his image; to offer himself an architect of the celestial city." Such a station ought not to be entered upon without due deliberation and care, and especially by inexperienced youth. On the 23d of February, however, 1796, when within a day of fifteen years old, young Watson preached his first sermon in a cottage at Boothby, near Lincoln. His case ought not to be drawn into a precedent for such juvenile ministrations, as gifts and graces similar to his at that age are rarely found. We rapidly pass over subsequent events. In company with a shoemaker, he went abroad to evangelize the villages of the locality; mobs, headed by an aged and intemperate clergyman, endeavoured to put him down; and the sapient mayor of Lincoln refused to licence him under the Toleration Act, 'on the ground of his being an apprentice. Soon afterwards he turned his back upon his humble trade, repaired to Newark to assist an invalid preacher, and was received into the regular itinerancy when only sixteen years and six months old, being appointed to the Ashby-de-la-Zouch circuit. From this place he removed to Castle Donington, in 1797; the succeeding year to Leicester, then to Derby, and afterwards to Hinckley. In each

of these stations he seems to have been associated with men greatly his inferiors in intellectual vigour—to have been left in a great measure to his own resources, and thus to luxuriate, with no friendly hand to check extravagance, or to direct his energies.

Hinckley was the scene of one of Mr. Watson's bitter trials; his happiness as a man, and his usefulness as a minister, here experienced interruption, and his secession from the ministry was the result of the treatment he received. We give the history of this event as briefly as possible. To exercise and improve himself in dialectics, he had been in the habit of taking the heterodox side in argument: his "weak brethren," with whom he condescended thus to fence, unable to perceive his motives, charged him with seriously entertaining the opinions which, for the sake of discussion, he defended. Jealousy of his splendid abilities operated in some spiteful minds to raise against him the cry of heresy; and it was unhesitatingly affirmed that he was an Arian; that he denied original sin, and the proper Godhead and atonement of Christ. These grave and weighty charges were however preferred against him in secret; his detractors had not the honour or the courage to meet him personally, and he only learnt the fact by one of his congregations refusing to hear him, closing the house-door in his face, and avoiding him as a dangerous person. This treatment his spirit could not brook; he returned home, and immediately withdrew from his work as an itinerant preacher. Of the gross injustice of the accusations brought against him, we have the following evidence, communicated by the Rev. Jonathan Edmondson, M.A.

"I will state the case in a few words, and in the fear of God. Mr. Watson had carefully examined the doctrine of the Holy Trinity, before his appointment to the Hinckley Circuit; and after meeting many perplexing difficulties in the course of his inquiries, he adopted the Nicene Creed, as the best exposition of that profound mystery; and he afterwards defended that view of the subject in his celebrated work on the Sonship of Christ. But some of our people supposed, perhaps from some unguarded expressions in private conversation, that he was an Arian. But it is certain this was entirely misconception or misrepresentation.

"I was involved in the same condemnation; and was interrogated on these subjects, with a threat that my opinions should be stated to the Conference; and yet no man living had ever heard me, either in public or private, deny those scriptural verities. I had carefully studied what is now called the Sonship of Christ, many years before it was debated in our connexion, and had taken that sound view of it which was clearly taught by the venerable Wesley, both in his Hymns, and in his Notes on the New Testament. I may say, I had been perplexed, like many others, in studying the doctrine of the Trinity; that I had made inquiries of the preachers, which had excited suspicion; but I never fell into the fatal snares of Socinianism or Arianism.

"When I heard the report that Mr. Watson was an Arian, and that he had said I was of the same mind, I went to see him at Castle-Donington, and asked him if he had ever uttered such a sentiment. He said, in reply, that it was like some other things in his own case, all misapprehension and misrepresentation. He then wrote as follows:—'I am not myself an Arian, nor ever professed myself to be one; and as I am convinced that Mr. Edmondson no more holds such opinions than myself, I never could say that Mr. E. disbelieved either the divinity of Christ or original sin. I believe that what I said respecting Mr. Edmondson's opinions related entirely to the revival, so called, and some peculiar opinions advanced by the advocates of it.

"RICHARD WATSON.

"July 15th, 1801."—p. 49.

The conduct of his brethren towards him upon this occasion was keenly felt by Mr. Watson; and lest after his decease the old calumny upon his orthodoxy should be revived, he solemnly

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denied it to his son-in-law but a few days before his death, and said to him, "I leave my character in your hands." The Christian temper of mind which he maintained under this treatment, appears from the following extract of a letter to Mr. Edmondson, some time afterwards:—

"Whilst I write this, the remembrance of our former friendship rushes into my mind. But the social intercourse, the friendly interchange of thought, the joint pursuit of truth, are no more! In the midst of many changes, under the pressure of many bereavements, what has most affected me is the loss of my friends. Have I deserved it? I have often said to myself, 'It is true, I have been surrounded with the mist of calumny and detraction; my conduct, my principles, my intentions have been scrupulously examined;—No: they have been presumed upon, and —; but this is my consolation, that, though many of my friends, looking at me through a factitious medium, saw me distorted and preposterous, I have not sacrificed one generous thought at the shrine of resentment; and it gives me the highest pleasure, that there is a time approaching when, in a state more congenial to the happiness of man, the operations of benevolence will be unobstructed by the misapprehensions which mark the imbecility, as they increase the misery of the present.'"—p. 64.

"The stars in their courses fought against Sisera"—Providence frustrated the attempts of Mr. Watson to establish himself in business; he was baffled at every point, and happy at this period in nothing but his marriage. For somewhat more than two years and a half was he involved in the busy cares of life, when the Methodist New Connexion opened the door into their body for him, and he returned to the regular duties of the ministry. His first appointment was the Manchester circuit, but he resided at Stockport:—

"On his restoration to the full duties of the Christian ministry, his mind was in a great measure at rest; and he soon

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recovered his cheerfulness and buoyancy. He applied himself to study with a diligence and an ardour almost peculiar to himself; and his 'profiting appeared unto all.' His habits were sociable; his conversation was lively, instructive, and greatly admired; and his preaching often displayed an energy and a vigour, both of thought and expression, which gave strong indications of future eminence. Among other means of usefulness, he sometimes practised himself in literary composition, with a reference to publication; and his name occasionally appeared in the Magazine of the Methodist New Connexion, as a contributor to that work. His first communication was a memoir of Mr. William Bradbury, of Manchester; and the second, an account of John Cash, of Warford, in Cheshire; both of which were published in the year 1805, and are written with considerable elegance and spirit."—p. 60.

From Manchester he removed to Liverpool, where his talents as a preacher, and his amiable qualities as a man, rendered him highly popular and beloved. During his residence here, he engaged in several literary enterprises; wrote a spirited pamphlet against Mr. Roscoe; edited a weekly journal in support of the Administration; compiled a popular history of Liverpool; and furnished a history of the reign of George III., as a continuation to Goldsmith's Abridgment. On completing this last publication, he forwarded the following *jeu-d'esprit* to his printer:—

"No longer haunted by your devil
Though late in dumps, I'm now grown
civil;

And though I boast a patriot's merit,
Nor ranc'rous hate of kings inherit,
With warmest loyalty attended,
I'm glad the reign of George is ended.
Let no sly Bow-street prowling sinner,
Gaping for treason as he gapes for dinner,
For this one word clap on his fetters,
And take poor author for his betters.
'Tis no complaint of canting faction,
Dyed black in heart, though fair in action;
'Tis not rebellion's exultation;
Degrading Prince to raise the nation;
'Tis Author's trump of jubilee,
Who, from his pens and papers free,

From parlour close, and subjects bare,
Struts stately forth, and breathes the air;
And from dull books and thinking free,
Tastes idleness and vacancy.
Yes; George's reign is fully ended,
And sent to press, can't be mended,
The books of reference sent by you,
Affording news both old and new,
Are in brown paper closely penn'd in,
And you may have them home for sending."

R. W.—p. 80.

By the Methodist New Connexion, the labours of Mr. Watson were highly valued; he was appointed several times the Secretary to the Conference; he wrote some of the annual addresses to the societies; but his association with the body terminated in the year 1811. Ill health was the ostensible cause of this, but he had for some time been dissatisfied with the discipline of the body, and unhappy in his union with it. When therefore, his strength recruited, he accepted an offer to return to his old associates, and in 1812 was admitted into that connexion from which he had been driven by calumny and detraction. He did not, however, forget the friends who had assisted him in his time of need; and snatched him from the distractions of an unsuccessful business to a honourable and useful station. He frequently corresponded with them; indeed, by far the best and most interesting part of this volume, consists of letters addressed to individuals in the New Connexion.

Wakefield, Hull, and London enjoyed in succession his powerful and enlightened ministry; but various parts of the kingdom he visited to urge the importance and necessity of missionary enterprise, then in its infancy. Upon such occasions his sermons displayed not only an intimate acquaintance with revealed truth, but a grandeur and reach of thought, an elevation of sentiment, a beauty of imagina-

tion rarely surpassed. In the year 1818 he took up his pen to refute the opinions of Dr. Clarke in his *Commentary*, respecting the Sonship of Christ. We refer to this work, not with any intention of going into the controversy, but for the sake of laying before our readers the views of the late Mr. Hall respecting it, stated in the following letter.

"I avail myself of the first moment of leisure I have had to communicate what I can recollect of the conversation I had with Mr. Robert Hall, on the subject of your excellent pamphlet. I wish I could convey his sentiments and remarks in his own language; but being under the necessity of taking a long journey immediately on my leaving him, I could not commit to paper what had passed till several days after. I will give you as nearly as I can, what he said on the subject.

"He commenced the conversation by observing how highly he had been gratified by the perusal of your work. After some general remarks on the style and execution, which I know your modesty would not allow me to repeat, he proceeded to observe the great importance of the subject to the general interests of Christianity; that he had been led to pay more attention to it, than perhaps he otherwise should have done, from the circumstance, that it had been warmly agitated by the ministers of his own denomination. 'But then,' I use exactly his own language; 'all our principal men, so far from giving it their sanction and support, zealously and decidedly opposed it. Andrew Fuller wrote expressly against it; and its adoption was almost entirely confined to the young men. I am very sorry that it has received such a sanction and support in your connexion, where I fear its influence will be injurious. At the same time, I think Mr. Watson's pamphlet admirably adapted to check its progress, and to settle the minds of those who may have been led into a train of perplexing reasoning on the point at issue.'

"He said that the term 'Son of God,' which is so frequently used in Scripture as the designation of Jesus Christ, could not, by any fair interpretation, be confined to the human nature of our Lord. On the contrary, he conceived that the Godhead of the Son of God, as such, was as clearly revealed as any truth contained in the sacred ora-

cles; so much so, that he considered the doctrine of the Deity of Christ as reposing principally on the divinity of the Sonship. Jesus Christ he believed to be the Son of God, not merely in reference to his incarnation, but as possessing an actual and absolute participation of the essence of the Godhead. Without the admission of this, a great part of the Scriptures must absolutely mean nothing. Many passages in which Jesus Christ is spoken of as the Son of God, cannot apply to his human nature only; and if they be given up as not applying to the Deity of Christ, we must be inevitably driven either into Tritheism or Sabellianism. He could not conceive of no medium. Those passages of Scripture which must be given up, if the divine and eternal Sonship were not admitted, were to his mind the most satisfactory parts of the sacred oracles on the Deity of Christ; and afforded in his judgment, the clearest and fullest conviction on that important subject.

"He esteemed the latter part of the pamphlet as both masterly and important; for he apprehended that the most serious consequences would result from making a revelation of God submit to the reason of man. He spoke in terms of high commendation concerning the entire treatise; and very cordially wished it a very extensive circulation.

"In writing these particulars I have been careful to adhere as closely as possible to Mr. Hall's own words, and have succeeded better than I at first expected. You may rely upon the whole as containing Mr. Hall's genuine opinion; and his authority on such a subject I consider of no small value. He gave me permission to make what use I pleased of these remarks; and you are at perfect liberty to do what you please with the contents of this letter."—p. 239.

The life of Mr. Watson was now for many years a scene of active and constant employment; he became one of the directing spirits of the connexion; and wherever a labourer in the cause of philanthropy and truth was wanted, he stood ready for the task. Among his literary toils we may mention his defence of the West India Mission from the attacks of Mr. Marryat—his reply to Southey's *Life of Wesley*—his translation of the *Labyrinth* from the Latin of Episcopus, and his *Theological*

Institutes. In the year 1826, he was elected President of the Conference at Liverpool. He thus refers to the event, writing to Mrs. Watson.

"Liverpool, Wednesday.

"This morning the honour I sought not was laid upon me—that of President. May I have health and grace to discharge its duties to the satisfaction of the brethren. It is a great trial to the feelings for the first day or two, you may be sure, but the election was honourable. This mark of the confidence of the preachers gives me support.

"Liverpool, Thursday.

"The pressure of my office, morning, noon, and night, has prevented me from writing again; and now I write amid calls on the right hand, left, and centre, 'Mr. President,' 'I wish to say,' and 'I wish to observe,' &c. I thank God that in the midst of great heat, fatigue, and long hours, I have been kept in tolerable health.

"With love to Mary and Tom, in haste."

We shall introduce a few more of his laconic epistles. The annexed was addressed to a young preacher.

"London, August 16, 1826.

"You will be kind enough to proceed to assist Mr. — as soon after the 24th instant as possible, so as to be there by Sunday the 27th. As your expenses will be paid by a sick preacher, you will see the propriety of travelling as frugally as possible, and in entering upon this work give yourself wholly to it, and to the Lord. Be a diligent student of the Scriptures and of the theology of the heart. Avoid the frippery rhetoric which some affect; and aim at being Wesleyan, which is your calling. Remember that your business is not to shine, but to win souls."

The next is to his printer, Mr. James Nichols.

"I commend all my corrections to your care with confidence. I send you all the copy, except one chapter on the Lord's Supper, which will conclude the work. This will not be a long one. In the next parcel please to send me all the sheets that are worked off, that I may finish the index, which I have already made for the former parts, and now must complete.

"I am glad that my politics meet your approbation. On episcopacy and church

government I hope I shall not disagree much with a judgment I respect.

"I trust I have put the baptismal question in a tolerably clear view; although it is difficult to stir that water without raising mud. Many of our own writers are somewhat obscure. I turned therefore from my books, and followed my own deductions from Scripture, according to my plan throughout the work.

"I am not, I assure you, elated with my Institutes as a whole; and I ought never to have begun them; but I hope they may lead to something better from some of our own writers in future years. They are at least adapted to the Methodist body, for which they were designed."

In the year 1830, Mr. Watson received an invitation to the chair of Professor of Belles Lettres and Moral Philosophy, in a newly-founded Wesleyan University in the United States. In his letter to Dr. Emory, declining the appointment, he remarks:—

"To belles lettres I have no pretension; moral philosophy I have studied, and think it a most important department, as the source of most misleading error, or of important truth, when kept upon its true principles, both theological and philosophic. Being, however, fifty years old, and having a feeble constitution, I do not think that it would be prudent in me, were I otherwise better qualified, to encounter the fatigues of an unaccustomed duty and a foreign climate. Brethren I should find, and a candour of treatment; but I can only offer my best wishes, that you may suitably and efficiently fill up so important a department."

The health of Mr. Watson began now rapidly to decline, and most of his friends had the mournful conviction, that his sun was hastening to its setting. His disease was such as no medicine could reach, and the highest professional skill could only procure him an occasional alleviation of his pain. In the following letter he gives an affecting description of himself, dated October 23, 1832.

"I am an invalid, just able to do the in-door work of this office; but my strength is gone. My voice is cracked, by a complaint of the larynx, and my

health very uncertain. I have therefore declined all engagements from home; and those which I have upon the plans in London, through sudden attacks, I frequently do not fulfil. This is my *trial*. May I have grace to submit to it with cheerfulness, and be purified in the fire! I must now pass away from the more active scenes of the church and from the public eye; and I submit, praying that those who are spared to work in the vineyard may have large success. For myself, I shall be glad to do a little behind the scenes while I am spared; but that is all I can look for, according to the aspect of my present circumstances."

On Sunday morning, October 28, he attended at the Hind Street Chapel, Manchester Square; and preached with his usual pathos, though with much evident pain, from "Thy Spirit is good, lead me into the land of uprightness." Ps. cxliii. 10. This proved to be his last sermon. At the conclusion he was in a state of great suffering, and many who then saw him, sorrowed that in all probability they should see his face no more. His last public act was addressing, with a trembling hand, a letter to Thomas Fowell Buxton, Esq. respecting the negroes, over whose wrongs he had so often yearned, whose emancipation he had so eloquently advocated, and the dawn of whose freedom he now rejoiced to see. In his sick chamber he exhibited the sustaining and cheering influence of that faith which he had preached to others—the light of his piety shone with increasing lustre until it finally departed from this world. We are sorry to be obliged to abridge the account of his death—the whole scene was singularly touching and sublime. We give the following passages.

"On a Sabbath morning, alluding to the large congregation assembled at St. Mark's Church, opposite to his house, a friend asked, 'Would you not like to preach to them?' With glistening eyes, raising himself up in his bed, he exclaimed with great energy, 'Indeed I should.'"

"On another occasion he said, 'O what a state will that be when I shall be singing Hallelujahs to God and the Lamb! when I shall be able to love him and to serve him, without the possibility of 'sinning against him,' laying great stress on I. 'O,' he continued, 'it is sin that keeps us at such a distance from God! What a wonderful scheme is that of redemption by Christ! What a glorious state, when mind shall expand to take in the heights and breadths and depths of love divine! to be able to enter largely into the mysterious wonders of Providence, without this clog of corruption, I shall see God. I, I, individually, I myself, a poor worm of earth, shall see God! How shall I sufficiently praise him!'"

"His favourite expression, when speaking of his state, was to call himself a worm. One night, moved by a sudden impulse, he exclaimed, with tears flowing down his languid countenance, 'I am a worm, a poor vile worm, not worthy to lift up its head. But then,' he added, 'the worm is permitted to crawl out of the earth into the garden of the Lord, and, there among the flowers and fruits if it can to speculate on the palace and ivory throne of Solomon.'

'I shall behold his face,
I shall his powers adore;
And sing the wonders of his grace
For evermore.'

"It was remarked, 'No doubt you will see his face;' 'Yes,' he rejoined, 'there is doubt of every thing but the great, deep, infinite mercy of God, that is sure!'"

"A few days before his death, having remained a long time in a state of lethargy, an organ struck up a sweet and plaintive psalm-tune under the window. This roused him, and opening his eyes he feebly said, 'O how sweet, all ought to be harmony on earth; every thing should praise the Lord. It would be so were it not for sin; and in heaven this will be the case, where sin has no existence.'

"In a state of high ecstasy he burst forth, but a short time before he was deprived of the power of connected speech, exclaiming, 'We shall see strange sights some day; not different, however, to what we might realise by faith. But it is not this, not the glitter and glory, not the diamond and topaz, no, it is God; he is all and in all.'

"'How mistaken are those,' said he, 'who think it inconsistent with the divine Majesty to regard the individual interests of man! The very hairs of your head are all numbered! This particular case is so far from lessening, that it rather

heightens the conception of this perfection, as an ocean that fills up all the creeks, sinuosities, and indentations of every shore; and the ocean employs a series of secondary agents, such as rivers and streams, which it sends forth, and then receives them all back again into its own bosom. So does God fill all in all.

"One night, on his daughter offering to wind up his watch, he handed it to her, saying, with great emphasis, 'Here, take it, and wind it up for me a few times more. I shall soon be where 'day and night divide his works no more.' Then clasping his hands he exclaimed, 'Eternity, eternity!' and, sinking back in his chair, seemed absorbed in the contemplations which that momentous word had suggested."

On Tuesday evening, at ten minutes past eight o'clock, Jan. 8th, 1833, having nearly completed his fifty-second year, Richard Watson peacefully resigned his spirit.

We shall now proceed to make a few remarks upon his character as a theologian, a scholar, and a Christian, a man of taste and genius, drawn from the pages of his biographer, but chiefly from our own observation.

To those of our readers who never saw this distinguished preacher, it is hardly possible to convey an accurate idea of his imposing personal appearance. His stature was six feet two inches; his frame thin and attenuated; yet his carriage was graceful and dignified. His noble forehead, formed with consummate beauty, indicated the majesty, the capaciousness, the elevation which so eminently characterised his mind. His countenance, strongly marked and pale, was strikingly expressive of mental power—of intellect conscious of its strength and constantly prepared for action—and though its mien was generally calm and unmoved, yet in his public addresses it often caught a glow from the glorious imaginings of the inner man. Sometimes we have perceived a tinge of sadness, a mournful yet tender sig-

nificancy thrown over his features, giving them an indescribable interest, the result, doubtless, of intellectual toil and physical debility.

In conducting public worship his manner was unaffected, solemn, and suited to the occasion. He gave out the hymns with peculiar impressiveness; he seemed always to enter into their spirit, and to enounce them as if the spontaneous effusions of his own mind. Never shall we forget him on one occasion: his tall erect figure; his mellow base voice; it seemed as though he had the heavenly sanctuary in full view before him, and could look behind the veil; as though he saw the interceding Priest himself with the golden censer before the throne, when he repeated, in a tone of deep and awful feeling, the verse—

"The smoke of thy atonement here
Darken'd the sun and rent the veil;
Made the new way to heaven appear,
And shew'd the great Invisible
Well pleas'd in thee, our God looked down
And called his rebels to a crown."

His prayers were more full, copious, and minute, and, of course, of greater length than those of most of his brethren—entirely free from declamation, rant, and the shadow of irreverence—his spirit was penetrated by a deep sense of the majesty and purity of God and his own and hearers guilt. There was always a prominent and enlarged recognition of the corruptions of the human heart, and the atonement and intercession of Christ as the only medium of salvation. In delivering his sermons he made use of little or no action. Yet he had always a perfect command of his congregation. In preaching he would sometimes step out of his way to administer merited reproof; an example of decorum himself, he expected it in others. One Sabbath morning, in Wakefield, he had not

proceeded far in his discourse, when he observed an individual in a pew just before him rise from his seat, and turn round to look at the clock in the front of the gallery, as if the service were a weariness to him. The unseemly act called forth the following rebuke. "A remarkable change," said the speaker, "has taken place among the people of this country in regard to the public service of religion. Our forefathers put their clocks on the outside of their places of worship, that they might not be too late in their attendance. We have transferred them to the inside of the house of God, lest we should stay too long in his service. A sad and an ominous change!" Once again, in Manchester, on the eve of a musical festival; he then appealed to his people, with reference to the gross inconsistency of vicious and ungodly characters, as professional singers in general are, celebrating the sorrows and glories of the Messiah: "And forsooth," said he, with holy indignation, "these men are pledged to mimic the sacrificial wailings of my blessed Lord; and to sound on catgut the groans which redeemed the world!"

The conversation of Mr. Watson, when in good health and spirits, was remarkably interesting and instructive. His brilliant wit, his fine imagination, his powers of satire, and perfect command of language, eminently fitted him to contribute to the "feast of reason and the flow of soul." Sometimes, indeed, he seemed to retire within himself—to be painfully oppressed by some dark spirit intruding into the depths of his bosom; a cloud was upon his mind, and it required no slight effort to "galvanise his muscles to a smile." But when free from the disease which at last consumed him, and the mental gloom which was its frequent at-

tendant, the sunshine of his soul broke forth in its pure, serene, and captivating beauty. He conversed not for victory, and hence was never dogmatical; nor for admiration, and hence was never affected; but to convey information and promote piety. His admiration of nature's works, his deep and habitual reverence for their Author, his knowledge of botany, geology, and natural history, accurate as far as it went, though by no means profound, admirably qualified him to be the delight and ornament of the circle in which he moved. At Northampton, when attending a missionary meeting, a flower of diminutive size and exquisite tints attracted his notice in the green-house of his host. For some minutes he stood gazing at it with his magnifying glass in perfect silence, when he said to his friend, "I do not say that I disbelieve the article of the Church of England, which states, that God is 'without body, parts, or passions, but after all, Sir, he is not a mere impalpable, metaphysical existence. Look at the flower, Sir," pointing out some of its beauties of form and colour. "No, Sir, God loves beauty, and has covered the earth with it. This is no chance production. The Almighty architect knew what he was doing when he made it, as much as when he made the most glorious world." On another occasion, when the resurrection of the body was the subject of conversation, he expressed an opinion that the revival of creation in spring can only be very loosely employed even in illustration of it. Perceiving on the ground a large leaf, beautifully veined by insects, and which was perfectly dead and dry, he took it up, and said, "Now, look at this leaf. No shower or sunshine will ever revive it. It

derives no genial influence from that spring which clothes every thing around it with beauty. It is dead, and will never revive. But we require neither analogies nor metaphysics to sustain our conviction of the certainty of the resurrection of the dead. It is a doctrine of pure revelation."

The author of the "*Living Temple*"—that profound and philosophic treatise, which has few equals and assuredly no superior—was one of Mr. Watson's favourite divines. It is impossible to read his *Institutes* without observing how frequently he visits the pure and copious fountains of the Nonconformist with more honesty indeed than Paley, who quaffed the same stream with unsated appetite, and had the churlishness or the pride to be silent as to his obligations. He seems to have made him, in many respects, his model; the character of their minds in various features remarkably harmonised—there was far more of John Howe about him than John Wesley. Like the former divine, he was not distinguished by any one master-faculty; towering to the skies, and far overtopping all the rest, he had no predominant excellence dazzling by its surpassing splendour, and throwing into dim eclipse, or extinguishing in "blackness of darkness" its attendant satellites—his intellectual powers did not present any thing like inequality and disproportion—there was a capaciousness about them all, a harmonious adjustment in length and breadth, and depth and height. Many of the mighty dead, who justly claim our reverence and admiration, yet attract our notice rather by the overpowering energy and commanding attitude of one quality, broadly and distinctly defined—say imagination, as in Bishop Taylor, or the reasoning

faculty, as in President Edwards—than by the assembly, in equal proportions, of all the elements of mental greatness. But in the hemisphere of Mr. Watson's intellect there were no greater and lesser lights—he had no prevailing feature, like "a star" "dwelling apart" amid surrounding shade—no forest trees shooting upwards in the vast expanse, and waving their branches to the passing winds, with others of stunted growth and sickly aspect cowering to the dust. His mind, like Howe's, presented a collection of excellencies, all rich and first-rate of their kind;—the useful and the ornamental, the imaginative and the profound, the beautiful and the dignified, poetic fancy and philosophic thought—a storehouse, among the treasures of which there was no base coin, no artificial gems—a firmament, in which, if "one star differed from another" in the nature of its "glory," yet each had its full share of brilliant illumination.

With Howe, he subjected his imagination to the discipline of severe and strict judgment—he kept it, ever liable to be truant and excursive, in its proper place—it was employed, not perverted; it was subservient, not directive; it was his attendant, cheering his pathway with its beautiful creations, not his master or his guide. There is, indeed, a greater display of it in the productions of the Wesleyan divine, than in those of the Silver-street pastor; and a superficial observer would, perhaps, conclude that he possessed that faculty in a greater degree than his illustrious predecessor. This would, however, be a mistake. The fact is, that he was more prodigal in its use; he allowed it greater liberty; though ever under the controul of an enlightened judgment, yet it had its full play, and under such guardianship, freely ranged

abroad, seizing every form of grace and loveliness in its way. Howe seems to have watched over his fancy with most exact and scrupulous care; to have acted, with reference to her, the jealous turnkey to the life; and to have almost grudged a due allowance of air and exercise, lest, in sportive mood, she should disturb his philosophical abstraction by some playful prank. Howe's imagination was almost always at school; with Watson's it was a continued midsummer holiday—the one restrained its energies, the other taxed them. He had a generous confidence in himself; he loved the beautiful, and he grasped it whenever within his reach, and hence those lovely and happy combinations of thought which luxuriate in his pages, and which serve to illustrate, as well as adorn, to explain the meaning of the writer, as well as gratify the taste of the reader. And in those felicitous moments, too much like "Angel's visits, few and far between," when Howe does so likewise, when he throws off the taskmaster, and lets loose his captive rejoicing in "the greatness of his strength," nothing can surpass the loftiness and splendour of his conceptions, whether describing the ineffable glories of the Deity, or uttering solemn wailings over the sins of his creatures, or picturing their passions when unchecked and unrestrained, like plants growing up to an "enormous tallness, until they overtop a man's intellectual power, and cast a dark shadow over his soul."

An admirable feature in Mr. Watson's character, was his freedom from intellectual presumption, an error to which men of intrepid and expansive intellect are peculiarly liable. He was never prone to go beyond his depth; to pass the bounds of legitimate enquiry, and

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trespass upon forbidden ground. He discovered the limit put to the human understanding by the Supreme Mind, and reverently kept within the prescribed boundary. In his public ministrations there was a strict forbearance from all audacious and unhallowed enquiries—no attempt to gratify an impatient curiosity, to leave the beaten pathway of revealed truth, and wander into the dim and clouded region to which fancy and conjecture are apt to stray. He was free from that infirmity of many noble minds, those especially in whose mental structure the imaginative and contemplative have predominated—a disposition to launch out upon the ocean of visionary speculation; to seek those depths which have never yet been fathomed, in the vain ambition of succeeding in their sounding; to leave the old familiar landmark, and venture upon the fearful wastes of the untraveller deep; and to explore those dubious and uncertain tracts which lie beyond the limits of discovered truth. Of the dangerous tendency of such a spirit of insubordination he was well convinced, and whenever opportunity offered, he promptly checked its outbreak. Witness the following note he despatched to a speculatist in religion, who had placed a manuscript in his hands for inspection prior to its publication, containing some new and wonderful discoveries respecting the person of Christ:—

"Mission-House, June 15th.

"Dear Sir,

"Your scheme is nothing but that of the old Gnostics, and other heretics, of the first and second centuries, revived. It is, in my judgment, wholly unscriptural, and as such, dangerous. My time does not allow me to say more, than that you have meddled with things too high for you, and which can do nothing but harm, vain speculations having no basis in inspired truth at all. This is my opinion,

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and in faithfulness I give it you ; but am otherwise employed than to enter into the subject."

The most perfect natures are, at the same time, doubtless, the most humble and modest. Chrysostom, in his first homily on the Incomprehensible, observes, "The angels glorify; men investigate: angels lift high the note of praise; men the voice of disputation: those cover with their wings their countenance; these with unwinking eyes would contemplate thine unutterable glory!"

The attainments of Mr. Watson, as a scholar, were respectable, and highly creditable to him, considering the difficulties with which he had to contend, and the incessant labours which devolved upon him. Launched upon the world at the age of fourteen, his Greek and Latin, in which he had made some progress, were laid aside, and Euclid abandoned for avocations uncongenial with his taste. After the commencement of his ministry, he returned to his former studies, but his opportunities for improvement were limited, and upon secession from the Methodist body, he was again involved in the vexations of secular business. The time he spent in the New Connexion was favourable to mental cultivation, and he appears carefully to have employed it; his public duties were light; a circle of intelligent friends surrounded him; and, with rapid steps, he then advanced to the eminence which he afterwards attained. To profound scholarship, to accurate criticism, he made no pretensions. Yet he was acquainted with the Latin poets and moralists, whom he read with ease; the most valuable Greek fathers he studied with care; and during the last two or three years of his life, he went through the tragedies of Sophocles and Euripides, and the odes

of Pindar. He was accustomed to read French and Hebrew; and had a general acquaintance with almost every branch of science. But it was to theology that he directed all his powers, and certainly he must be classed with the first of his day in his knowledge of divinity. With ecclesiastical history he was intimately familiar: the various religious and moral systems of heathenism, as well as the principles and claims of modern Deism, he had diligently examined; and was perfectly master of the many controversies which have agitated the church. The Greek Testament was the companion of his frequent journeys, and to its interpretation he made most of his extensive reading tributary. "Inspired theology was the haven and Sabbath of his contemplations."

It is obvious that Mr. Watson must have been an extraordinary example of industry and perseverance. When he was at home he generally read when taking his meals. A copy of Valpy's Greek Testament, with the Latin notes, he kept in his bed-room; and this he is said to have carefully read within the last few years of his life, while in the act of undressing himself. Some conceptions of his activity may be formed from his biographer's report of the engagements with which he was occupied, during the three years previous to his decease. Reduced to a skeleton by disease, yet he discharged the duties of Superintendent of the City Road circuit; in his public ministry he delivered a course of lectures on the first eight chapters of the epistle to the Romans; he took an active part in the proceedings of the Anti-slavery Society, attending its committees, and advocating its views; he was frequently found at Hatton Garden,

assisting the resident Secretaries of the Missionary Society; he wrote his *Conversations for the Young*, and his *Life of Mr. Wesley*; he arranged the matter of his *Biblical and Theological Dictionary*, and superintended the whole of its printing; he composed also his *Exposition of St. Matthew's Gospel*, and commenced a *Life of Mr. Charles Wesley*, two paragraphs of which were found in his desk. It was justly said of him by Mr. Montgomery, that "in the midst of life he consumed away, like incense upon the altar, burning bright and diffusing fragrance, till not a residue could be seen."

His taste in the fine arts was exact and refined. On the opening of the annual exhibition at Somerset House, he was usually an early visiter, and could point out with admirable discrimination the merits and defects of the productions he beheld. The interesting collections of statuary, marbles, and medals, in the British Museum were frequently inspected by him, and with the eye of the Christian moralist, as well as the man of taste and genius. Impressively did he teach his congregation the important lesson he learnt from the relics of antiquity that met his gaze. "If," said he, on one occasion, "reflection fail to teach us the absolute inadequacy of knowledge, however perfected, to sustain, without the basis of religion, either the virtues of private life, or the weight of national interests, let us suffer ourselves to be roused into conviction by evidences which are ocular and palpable. Go into your public libraries, enriched by the literature of the classical states of ancient times, and see them crowded also with their mutilated marbles, brought from the fallen

monuments of their greatness, and saved from the final wastes of time and barbarism, to be placed in monitory collocation with 'the wisdom of the world,' mocking its imbecility. Athens mourning along the galleries of our public museums, over the frail ægis of her Minerva, admonishes us to put our trust within the shadow of the impenetrable shield of the truth of the living God." In his sermon on the Religious Instruction of the Slaves, a most splendid composition, he thus observes—"for Negro physiognomy, as though that should shut out the light of intellect, go to your National Museum, contemplate the features of the colossal head of Memnon, and the statues of the divinities, on which the ancient Africans impressed their own forms, and there see in close resemblance to the Negro feature, the mould of those countenances which once beheld, as the creations of their own immortal genius, the noblest and the most stupendous monuments of human skill, and taste, and grandeur. In the imperishable porphyry and granite is the unfounded and pitiful slander publicly, and before all the world refuted."

But it may be truly said, that the real greatness of this inestimable man consisted in his goodness. Few men of great mental power had ever more lowly thoughts of themselves, more reverent views of God. To the revelation he has been pleased to make, he submitted his understanding, without seeking to have its mysteries made plain to his apprehension; upon the death of Christ, as the only atonement for sin, all his confidence rested; and, sensible of his obligations to his crucified Lord, he presented himself daily unto him "a holy living sacrifice." In

his piety there was nothing visionary and mystical; it was thoroughly scriptural and practical. To him the excitement of human passion was never regarded, as we fear it is by too many in the communion to which he belonged, as betokening spiritual advancement; nor was he in the habit of estimating the amount of religious feeling, by the degree of physical contortion produced, or ascertaining the influence of the Gospel by hieroglyphical grimace. He knew nothing of that ambitious pietism which leads so many to think and to speak more highly of themselves than they ought, to exalt themselves into the special favourites of heaven, and to look down upon their fellow Christians of other communions as beings of an inferior and half-enlightened grade. Of much error and infirmity he had ever a humbling consciousness; and we cannot conceive a more dignified and affecting scene than that which is mentioned in this volume—this mighty spirit thus unveiling in one of nature's sweetest retreats, its failings to the eye of friendship. In Nuneham Park, in Oxfordshire, the seat of Lord Harcourt, which he visited with a select party of friends, Mr. Watson, leaning upon the branch of a tree, thus unbosomed himself:—"I know not," said he, "what change is taking place in my constitution; but I am apprehensive that disease, in a somewhat new form, is beginning to develope itself. I believe that I am not naturally an ill-tempered man, at least my friends have not been in the habit of charging me with ill-nature; but of late I have found myself snappish, without being able to assign any particular reason for it. There is also another symptom which leads me

to form this opinion concerning myself. Up to a late period my spirit has been sanguine and cheerful; my horizon has been generally bright and distinct; but latterly I have caught myself gloomy and beclouded, and yet I could not tell why."

But there was one feature in the character of Mr. Watson to which we must briefly refer, on account of its importance, before we conclude our remarks,—we mean his catholicity. This beautiful and expansive spirit of our holy religion he exemplified in all his intercourse with those belonging to other communions; he embraced with cordial affection "all them that love our Lord Jesus Christ in sincerity;" and laying aside all denominational distinctions, he was ever ready to meet them, in the church and in the world, as brethren. This feeling was strengthened with reference to us, by his theological studies; he drank deeply of our literature; knew the value of our glorious train of divines, whose productions he so often cites in his writings; and, besides, he was well aware of those holy and sacred principles, upon which our nonconformity is founded,—principles which are so often belied as the offspring of political disaffection, but which he respected, though he might not, to the extent we do, admit their soundness. Hence, it gave him pleasure to occupy our pulpits, and to employ his commanding eloquence in the service of our missions. Now, in this respect, it grieves us to say, that Mr. Watson was far, very far in advance of the vast majority in his connexion. It is, if we know any thing of our own hearts, with no cynical feeling, but in perfect good temper that we write this—it is a painful fact to us; but, as

honest journalists, we are bound to refer to it—actuated to do so by a sincere desire that the spirit of this departed minister may more extensively prevail in the body of which he was the brightest ornament. “Methodism,” says he, in one of his works, and the sentiment is recorded by his biographer, “is anti-sectarianism and a Catholic spirit.” It was so, as exemplified by him—as embodied in the life and conduct of this admirable man—it is so, we are thankful to add, as exhibited by some of those whom he has left, whom we honour and respect; but that it is not so generally, as we have come in contact with it in this acting, working world, we more than fear. And, moreover, we do not hesitate for a moment to say that this want of reciprocity of right feeling does not lie at our door. We perceive the writer of this book adduces the work of Doctors Bogue and Bennett, as strongly indicative of hostility to the Wesleyan Methodists, but whatever may be the spirit of that performance, it can only be regarded as expressing the views of individuals, and we could easily find a set-off against it, in the coarse virulence of Dr. A. Clarke, and in the works of Wesley, which are something more than the sentiments of an individual being made the standard of faith, the very test of orthodoxy to the thousands of his followers. But it is especially in the public ministration of holy things, that the prevalence of the spirit we deplore has attracted our notice: when we or our people have been called by circumstances to attend their services, we have had to witness a display of theological chivalry—of pugnacious choleric divinity, which has excited our mournful regret—and we have departed,

lamenting, above all, the perverted appetite of those who could be profited by such a specimen of gladiatorial wrestling with a feigned and fabled monster. As it respects ourselves, all party names have long since ceased to be our war-cry—it is in the name of Christ alone that we lift up our banners—the bitter spirit of that strife which agitated the last century is dead to us—the sturdy warriors are in their graves—and we will neither disturb their slumbers, nor evoke their shades, but cheerfully say, *pax vobiscum*. We hope all those who reverence the name of Watson, in the connexion to which he belonged, will do so likewise.

A word or two now respecting the writer of this book, and the character of his composition. Mr. Jackson is the Editor of the Wesleyan Magazine, the author of a Life of the celebrated John Goodwin, M.A., and also of a letter inserted in the Life of the late Mr. Drew, in which, with most amusing *naïveté*, he suggests to that worthy metaphysician, the heroic enterprise of giving a finishing blow to the Calvinistic theology, now writhing in its death-struggles.—How it happened that he did not undertake the task, we cannot say; perhaps he thought, as Bishop Butler remarks, that “it is not so clear a thing, that there is nothing in it.” We sat down to the perusal of this book with no ordinary interest; many of its details have been highly gratifying; in many others we are free to confess that we have been disappointed, and in all fairness we will state its grounds. We had, expected, then, the chart of Mr. Watson’s mind and character to have been drawn out with greater precision and exactness—not that too little is said—there is, perhaps, too much, but it lacks discrimination: there is too

much of general detail, too little of philosophical analysis; the map resembles those executed in the days of the Ptolemies, when peninsulas, gulfs, and isthmuses were not allowed to disturb the straight lines of the chorographer, and hosts of sturdy islands, puzzling his skill by their knottiness, were conveniently popped beneath the waves. As a guide, then, to the peculiarities of his mental structure—to the workings of the inner man—to his opinions upon men, books, and things, freely expressed we know, and always just and dispassionate, we regard this volume as singularly defective. It has, besides, too much the appearance of a missionary chronicle. We have voluminous extracts from the reports of the Society—we have the sums collected at each anniversary, in goodly figures large as life—we have a small defalcation one year, and a considerable increase another. Much may be judiciously abridged in a second edition, but from the poverty of interesting materials manifest in this, the limited extent of the correspondence introduced, which, from the specimens given, would be an invaluable treasure, could it be recovered, we fear that we shall not have such a record as we could desire of our departed friend.

There are two or three of Mr. Jackson's statements, which, to say the least, appear to us extraordinary, and which we find it difficult to comprehend. As for instance, when we are told that Mr. Watson was "no theoretic dissenter." Of what other meaning this is susceptible, than that he acted contrary to his convictions, that his practice was opposed to his private sentiments, we know not. Now it matters not one straw to us what his views were upon this subject, so that they are honestly

reported; but his biographer thinks different, and hence devotes two pages to wipe off from him the least suspicion of heterodoxy here, and to prove that he entertained "no feelings of hostility to the religious establishment of this country," that his "admiration of the Liturgy was unbounded," and that all "the most eminent of the Methodist preachers have cherished a cordial regard for the Church," "a fact," we are told, "worthy of being placed upon public record," the reason for which it passes our poor comprehension to divine. But wherefore all this stir? Is it because there is disaffection in the camp to this darling dogma of church consanguinity, and that actually some are beginning to discover that the laws of Christ are superior to ties of origin and affinity? Is it to put down the right of private judgment among the junior ranks of Methodism, a right without which we should have been, even now, in the darkness of popery, aye, and in the darkness of paganism? Is it a fresh edition of the famous mandate, *Sic volo, sic jubeo, stat pro ratione voluntas*, to which every new recruit must assent on pain of the thumb-screw ecclesiastical? But we find Mr. Watson in this volume signing his name to a letter which he wrote, "A Protestant Dissenter:" we remember very well how in his writings he threw to the winds the Church of England's exclusive claims of divine right, how he demolished her three orders of ministers, and reduced her episcopacy to such a form, as provoked the wrath of our friends of the *British Magazine*, and led them to attack his scholarship: and besides, he has been heretic enough to say that he should not be satisfied until the Archbishop of Canterbury had

preached for him, and he for his Grace of Lambeth. The fact is, that he was not a dissenter to a religious establishment, but he was a dissenter to the leading principles, to the arrogant claims of the existing one.*

It is now time to conclude this article, which has grown to an unseemly length, from the deep interest we feel in the memory of its eminent subject.

Mournful is the removal of individuals so highly gifted from our world of sin and shame. Monitory and instructive are such

* There is another passage with which we have been puzzled in no slight degree. It is as follows:—

"Among that part of the clergy, who are not usually denominated evangelical, and the attendants upon their ministry, it was his (Mr. Watson's) persuasion that there is far more sincere piety, than some warm religionists are disposed to admit, though somewhat of an ascetic kind, and not so aggressive and missionary in its character as is desirable."

Now it was the application of the word "*ascetic*" to those "not usually denominated evangelical" that produced our dilemma; and to get out of it, we beg leave to query whether there has not been a slight corruption of the text, and whether the word *lux*, or *worldly*, or *secular*, would not be a better reading. We did at first suspect our own philology, but a reference to our authorities shows us that the word is, as we always supposed, pure Greek *ἀσκηταί*, originally applied to the pugilists and athletes who prepared themselves by abstinence for their combats, then to the Pythagoreans, who practised the severity of virtue, as poverty, chastity, watchings, fasts, bodily stripes, &c. And then to the early Christians, who aimed at superior sanctity and who were divided into two classes, into *abstemius*, or those who abstained from wine and luxurious food, and *continentes*, or those who abstained from matrimony also. Mr. Jackson may consult *Du Fresne Glossarium Mediae et Infimae Latinitatis*, &c. v. *ἀσκηταί*: Görres *Mythengeschichte der Asiatischen Welt*, l. p. 128, &c. and if we are incorrect in the suggestion we have thrown out, we will thank him to tell us who these ascetics, "not usually denominated evangelical," are, where they are to be found, and whether *abstemius* or *continentes*.

events intended to be; to teach us that the church is not dependant for its perpetuity or increase upon man, who in his "best estate," when to natural endowments and amiable qualities, are added the graces of religion, the Spirit's choicest fruit, is "altogether vanity"—that our trust is not to be stayed upon one whose "breath is in his nostrils," but on Him who made the heavens. When, then, a pillar is taken out of the earthly sanctuary, when one of the standard-bearers in the army of God's elect is laid low, we would especially recognise that article of our faith, "upon this rock have I built my church," we would lean more closely upon the arm of our beloved, and we would offer up the prayer of holy and ardent importunity, "Help Lord, for the godly man ceaseth, for the faithful fail from the children of men." It should be an object of deep solicitude with all, to supply the vacancies that death makes from time to time in the ranks of ministers and people, to fill up the chasms that occur by fresh ingatherings of men like-minded with the departed, and to see that as one labourer is crowned in heaven, another is inaugurated on earth; as one star is removed to the hemisphere of a better world, another is gathered into the right hand of Christ; as one light is quenched in the darkness of the grave, another is enkindled to supply its bygone splendour. Deeply important is the question which the church has to propose to its youth upon such occasions—Who will catch up the mantle which ascended Elijah has cast behind him, who will gird on the sword which brought him off victorious in many a struggle, who will say, in answer to the divine enquiry, "Whom shall we send, and who will go for us?" "Here am I, send me."

NEW PUBLICATIONS, WITH SHORT NOTICES.

The Character of the present Life, in its Connexion with the Resurrection. A Discourse addressed to Young Persons, delivered at the Croft Chapel, Hastings. By W. Davis. Jackson and Walford. pp. 40.

MR. DAVIS has selected an unusual but very impressive topic, the resurrection of the just and the unjust, as the subject of this address to his young people.

The text, John v. 28, 29, "Marvel not," &c. has led him to remark, 1. *That there will be a universal Resurrection of the Dead*; 2. *That this great event will be produced by the Power of Jesus Christ*; 3. *That the Resurrection of the Dead, effected by the Power of Christ will be followed by the awful doom of the wicked, and the eternal happiness of the just.*

In the course of this sermon several important doctrinal questions are discussed with much theological tact and scriptural correctness, while the appeals to the young are faithful and impressive.

We therefore cordially recommend it, and much regret that we have delayed our recommendation so long.

Sermons to Young People. By the late Rev. Sam. Lavington, of Bideford, Devon. A New Edition, revised. With a Memoir of the Author. Davis and Porter. 12mo. pp. 304. Cloth Boards.

THE name of the venerable Lavington is embalmed in the grateful recollections of most Christians who have read his beautiful Sermons.

His original and pathetic style of address fitted him, in an eminent degree, to interest and impress the young, and therefore we have always regarded the annual discourses he preached to them at the Lecture founded by Captain Young, as amongst the happiest specimens of that class of sermons.

This volume was originally published at six shillings, but while several editions of it have been reprinted in America, it has been out of print in this country for many years. The publishers, therefore, deserve the

thanks of the public for this neat edition, which, at less than half that price, is embellished with a profile of the author, and enriched with an instructive Memoir of his protracted life. It is well adapted, we conceive, as a reward book in our Sunday and other religious schools.

Fisher's Drawing-Room Scrap Book, 1835. By L. E. L. 4to. Blue and Gold.

THIS is an elegant and unique volume. It contains *thirty-six* beautiful landscapes, portraits, and compositions, engraved in a superior style of art. These are illustrated by lovely lyrics, from the pen of L. E. L., Bernard Barton, and others. Where there is much that is agreeable, selection is difficult. The vignette cannot fail to please those who love the innocent features of infancy; and the coloured frontispiece, displaying, as it does, a new and effective method of pictorial printing, will gratify the lovers of art, both by the novelty and beauty of its execution. Three compositions, illustrative of passages in Bunyan's Pilgrim, will be acceptable to most Christian readers. The likeness of Dr. O. Gregory, accompanied as it is with lines referring to his recent afflictive bereavement, and that of Sir James Mackintosh, are to us the most interesting portraits. Some of the views are striking, and the whole presents an elegant toy, that will be ornamental to any drawing-room table.

Praise and Blame. By Charles Williams, pp. 143. Wesley and Davis.

THIS little entertaining and useful book is divided into forty-one numbers or sections. It makes no pretension to system, yet, as every subject has an anecdote, with appropriate remarks, the young will find it a valuable companion. We think the design good, and the execution not less so. Parents and teachers ought to be grateful to Mr. Williams, for the aid which he has lent them, in the arduous work of training their tender charge.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

ARRIVAL OF THE CONGREGATIONAL UNION DEPUTIES FROM THE UNITED STATES.

It is with lively satisfaction that we announce the safe return of our beloved brethren, the Rev. Messrs. Reed and Matheson, from their important and delightful mission to the Churches of North America.

During their absence these gentlemen have been present at the General Assembly of the Presbyterian Church in Philadelphia; and have met most of the American religious Societies and Associations at their annual assemblies in the great cities, have seen the most important portions of the United States, and have also visited the British provinces of Upper and Lower Canada. After laborious and extensive journeys, during the whole of which they received the most affecting proofs of the love and sympathy of the American brethren, they returned to New York, on their way to England, when there was held, on the 30th of September, in Dr. M'Auley's church, Murray Street, a valedictory service, at which a crowded audience and a large body of ministers attended, the Rev. Drs. Beecher, Ely, Skinner, &c. taking parts in the service. They embarked on the following day, Oct. 1st, and on Lord's-day evening, the 19th, they found themselves safe at Liverpool, without having encountered any rough weather, although they saw on that coast some melancholy proofs of the violence of the recent gales. They were most gladly received by Dr. Raffles and the other brethren in that town, which they left as early as possible, *via* Birmingham, for the metropolis, where they arrived on Thursday evening, 23d ult. A special meeting of the Committee of the Congregational Union was convened to receive them on the following morning, when the Rev. T. Binney and Rev. Dr. Burder offered thanksgivings to God for the protection and prosperity our brethren have enjoyed. It was determined that

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a meeting for public thanksgiving on their behalf should be held on Monday evening, and that an extraordinary meeting of the members of the Congregational Union should be held on the following day, to hear a more detailed account of their journey. These services were accordingly observed. That on Monday morning, Oct. 27, at the Poultry Chapel, was one of great interest. That spacious edifice was crowded in every part by a most respectable and deeply interested assembly. Dr. Morrison and Messrs. Burnet and Collison engaged in the devotional exercises, and the members of the Deputation addressed the audience on those topics connected with their journey, that were adapted to excite grateful emotions towards the Preserver of men.

On Tuesday morning, October 28th, a meeting of about 150 ministers and delegates of the Congregational Union resident in London and its vicinity, was held at the Library, Blomfield Street, at 10 o'clock; when the Rev. J. P. Smith, D. D. was called to the chair, and after praise, and prayer offered by the Rev. Dr. Henderson,

Dr. Reed commenced a verbal narrative of the voyage, and safe arrival of the Deputation at New York, and their subsequent visits to Washington, Philadelphia, and Boston. The accounts of the ecclesiastical bodies and religious societies they were privileged to meet were highly gratifying. It appears they were in every place received with great honour and affection, as the representatives and delegates of the Congregational Churches of Britain.

Dr. Matheson then related an account of their visit to both the Canadas, and stated his views of the religious destitution of both provinces. They saw Quebec, Montreal, Kingston, Toronto, and Cobourn. They saw the Indian Settlement to which Mr. Peter Jones is attached; they parted at Buffalo, and Dr. M. passed by Lake Erie, through the state of Pennsylvania

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on his way across the Allegany Mountains to Pittsburg, where he found 30 places of worship provided for a population of 25,000 souls, which are statedly attended by 13,000 persons.

Dr. Reed then resumed the narrative, describing his own journey to the West and South. He visited Cincinnati and Louisville, and then traversed the States of Kentucky, Virginia, and Maryland; saw the colleges and ministers in the several cities, &c. and had opportunities of judging of the state of slavery, and the situation of Popery in those regions, and described many scenes he witnessed in an affecting manner.

Dr. Matheson now relieved his colleague, by rapidly glancing at their visit to the States of New England, Massachusetts, New Hampshire, Connecticut, New Maine, &c. They were at Yale and Amherst Colleges, and at the Theological Seminary, Andover. They enjoyed the most agreeable and fraternal intercourse with their Congregational brethren in New England, and collected in every place much statistical and general information respecting the state of religion in that country.

Dr. Reed then offered a few closing remarks. He regards the religious operations of the Christians of America as the result of principle, and not of temporary excitement. He thinks the interests of true religion are steadily advancing, and have nothing to fear from Popery, Infidelity, or Unitarianism. That Slavery will be soon modified and eventually extinguished. After these interesting narratives of voyages and journeys, extending over nearly 13,000 miles, were ended, the Rev. A. Tidman closed this delightful meeting, which was continued till nearly two o'clock, with fervent prayer. Our readers will be prepared to anticipate, that a narrative of this important mission will be prepared for publication, with the least possible delay.

To convince our readers that this visit has been most acceptable to our American brethren, we extract the following passages from a private letter of the Rev. A. Peters, D. D. of New York, Corresponding Secretary to the American Home Missionary Society, addressed to one of the Se-

cretaries of the Congregational Union.

"Accept, Dear Sir, my most cordial thanks for the honour of your letter, introducing these brethren to my acquaintance and friendship, both of which they now have and hold, on other considerations than the commendatory letters of others. We love them as brethren, and I speak the expressed sentiments of all who have heard their addresses at our various ecclesiastical meetings and religious anniversaries, when I say, *we love England the better for their visit.* Their influence has been all good amongst us, and we thank the Congregational Union of England and Wales for sending us so worthy a delegation. In their social intercourse and general public influence, they have been received as *par nobile fratrum.*—This interchange of friendly offices between the two countries has been well begun. It is a happy expedient to bring us acquainted with each other's state, and to strengthen the bonds of our natural union. Let your brethren come often to see us, and we will not fail to reciprocate every kind and fraternal feeling."

MONMOUTH COUNTY ASSOCIATION.

The Monmouthshire English Independent Association met at Cardiff, September 24th. Mr. Lewis, of Abergavenny, preached on 2 Cor. xii. 9; Mr. Blow, of Brecon, of Brecon, the Mediation of Christ; Mr. Byron, of Newport, on Man's accountability for his belief. Devotional exercises, Messrs. Roberts, Loader, Thomas, James, Jones, and Powell.

RECENT LITERARY HONOURS.

At the late Commencement of Yale College, New Haven, Connecticut, U.S. the degree of Doctor of Divinity was conferred on the Rev. Andrew Reed and the Rev. James Matheson, the Delegates from the Congregational Union to the churches of the United States.

The University of Vermont has bestowed the same distinction on the Rev. David Russell, pastor of the Congregational Church, Dundee, and author of "Letters, Practical and Consolatory;" "On the Adamic and Mediatorial Dispensations;" "Essay on Infant Salvation," &c.

The University of the city of New

York conferred the degree of Doctor of Civil Law upon James Douglas, Esq. of Cavers, N. B. at its commencement in July last:

CONGREGATIONAL CHURCH, BARMOUTH, MERIONETHSHIRE, N. W.

In this beautiful and romantic watering-place an Independent Chapel was built (and regularly invested in the hands of trustees) in 1828, to meet the religious wants of its increasing visitors. We regret that this rising interest has had to endure the uniform opposition of a party from whom better things might have been expected—who, in the bitterness of their ultra-Calvinistic opinions, hesitate not to charge the worthy young pastor with Socinian tenets, and who, in their Methodist devotion to the Established Church, accuse him also, strange to say, of popery, because he refused to sign one of their anti-Catholic petitions.—As these slanders have, in several instances, inflicted positive injury on this liberal young minister and his people, the respectable ministers of our denomination in that neighbourhood have felt it to be their duty to forward us the following testimony, which we cheerfully insert in our pages.

"We, the undersigned, beg most cordially to express our conviction, that our beloved brother E. Evans, of Barmouth, is a good minister of Jesus Christ; and that amidst many discouragements he preaches with clearness the faith once delivered to the saints. We hope that our wealthy Dissenters who visit this watering-place will sanction the chapel, and thus assist to remove the unfounded suspicions which have been so industriously circulated against him.

"W. Williams Wern.

Thos. W. Jenkyn, Oswestry.

Wm. Roaf, Ellesmere.

Cadr. Jones, Dolgelley.

Dd. Morgan, Machynlleth.

Wm. Morris, Llanfyllin.

John Breese, Liverpool.

Dd. Roberts, Denbigh.

David Williams, Llanuwrtid.

Thomas Lewis, Builth, Brecons."

CHAPELS OPENED.

A congregation of Protestant Dissenters, of the Congregational order,

has existed for many years in the village of Henstridge, Somersetshire, in connexion with the congregation at Stalbridge; but the chapel being too small to accommodate the increasing attendants, it was resolved, as enlargement was impracticable, to build a new chapel; and the foundation stone was laid on Whit Monday last by the Rev. A. Bisenti, the pastor of the united congregations; and a remarkably neat and commodious place, in the Gothic style, has been erected. The dedication took place on Tuesday, September 23, when the Rev. W. Jay, of Bath, preached in the morning, from 1 Samuel iii. 1.; the Rev. T. Evans, of Shaftesbury, in the afternoon, from Psalm xc. 17.; and the Rev. R. Keynes, of Blandford, in the evening, from 2 Corinthians vi. 2. The congregations were overflowing and highly respectable. All seemed deeply interested in the solemnities of the day: a gracious feeling pervaded the services. Long may they live in the thoughts and imaginations of those who attended! The Rev. Messrs. Hoxley, Mackenzie, Little, Richards, Giles, Bridgeman (Baptist), and Gay, engaged in the other parts of the service. As the chapel is built by voluntary contributions, it is gratifying to know that the liberal sum of £40. 14s. was collected towards defraying the expense incurred. The cost is about £400, towards which £200 have been raised on the spot and in the neighbourhood. The building, with the burying-ground attached, is regularly invested in trust.

A new Independent chapel was opened for public worship at Wigton, Cumberland, on Wednesday, October 8th; and sermons were again preached on behalf of the place on the Sabbath following, after which the sum of £28 was collected. The preachers on the occasion were the Rev. Arch. Jack, now of North Shields; and the Rev. H. Wilkes, A. M. of Edinburgh; and various Ministers from different parts of the country assisted in the devotional parts of the services on Wednesday.

The whole of the premises, including a neat and substantial chapel, which will seat 650 persons; two rooms for Sabbath and British schools, which will accommodate 260 children in daily attendance; two rooms for vestry, li-

brary, and school committee purposes; and upwards of 500 yards of land for burial-ground, have cost about £1600, toward which the liberality of the public has already supplied £900, leaving a debt of £600 on the place. The Congregational Board having kindly recommended the case to the metropolitan churches during the present month, it is calculated that the premises will be free from debt in the course of a few years, which, to so poor a congregation, will be an object of the utmost importance. The cause at Wigton has been established about twenty years, and its existence and encouragement are of the utmost consequence to the town itself, and to the neighbourhood around, which is involved in more than ordinary ignorance, guilt, and unconcern.

ORDINATION.

On Tuesday, September 23, the Rev. D. L. Lloyd, late of Coward College, L. U., was ordained pastor over the church and congregation assembling at Wortwell, in connexion with Harleston.

The Rev. W. F. Buck, of Harleston, commenced by prayer and reading the

Scriptures; the Rev. J. Blackie, of Bungay, delivered the introductory discourse; the Rev. J. Alexander, of Norwich, proposed the questions and received the confession of faith; the Rev. Edward Hickman, of Denton, offered the ordination prayer; the Rev. T. Morrell (Mr. L.'s theological tutor) delivered an affectionate and impressive charge; the Rev. A. Creak, of Yarmouth, addressed the people; the Rev. J. Dennant, of Halesworth, concluded with prayer; and, in the evening, the Rev. W. Garthwaite, of Wattisfield, closed the engagements with an appropriate discourse.

The services of the day were rendered solemn and affecting, from the circumstance of the church having, within two years, been bereaved of two affectionate pastors (brothers) by death; and peculiarly interesting, because that previously to Mr. Lloyd's coming, discord had entered, but through him peace was restored, and on that happy day one feeling prevailed—love to the Saviour, each other, and the pastor of their choice. "O Lord, we beseech thee, send now prosperity!"

MISCELLANEOUS INTELLIGENCE.

APPEAL ON BEHALF OF FEMALE EDUCATION IN CHINA, INDIA, AND THE EAST.

The following affecting appeal is put forth by an Association of British Ladies of different religious denominations, recently formed, to promote the education of native female children in British India and the neighbouring countries. The statements are sustained by references to acknowledged authorities, which, for want of room, we have been compelled to suppress. We insert, however, the document itself entire, with a sincere wish, that the ladies connected with the Congregational Body may be ready to contribute their proportion of money, co-operation, and prayer, to this important and interesting undertaking.

"From the last census taken by the Chinese government in 1813, it appears, that the population of that empire was then 362,447,183, a population more than 20

times as great as that of Greenland, Labrador, the Canadas, the West Indies, the South Sea Islands, the Cape, Madagascar, Greece, Egypt, Abyssinia, and Ceylon, i.e. more than 20 times as large as nearly the whole field of Christian missions, India and the East being excepted.

"In 1821, the missionary, Dr. Milne, calculated the population of Cochin China, Corea, Looschoo, Japan, and other districts tributary to China, to be about 60,000,000. If there should be in these countries, with Burmah and Siam, only 20 millions instead of 60, they form an important field of missionary labour.

"The British subjects of Continental and Ultra Gangetic India are, 77,743,178.

"The population more or less under British influence in India, 35,993,000.

"Making a total under British influence in India of 111,736,178.

"Of the 362 millions of the Chinese empire, probably 150 millions are fe-

males. And among the 111 millions of India, there are about 50 millions more. So that in these two countries there are 200 millions of heathen females demanding our commiseration and Christian care.

"The condition of the Chinese women is thus described by the missionary Gutzlaff:—'Such a general degradation in religion makes it almost impossible that females should have their proper rank in society. They are the slaves and concubines of their masters, live and die in ignorance, and every effort to raise themselves above the rank assigned them is regarded as impious arrogance.... As long as mothers are not the instructors of their children, and wives are not the companions of their husbands, the regeneration of this great empire will proceed very slowly.' 'As might be expected, suicide is a refuge to which thousands of these ignorant idolators fly. Many of them evince great violence of passion, and express their revenge for the indignities received from their husbands or mothers-in-law, by self-destruction. Mrs. Morrison, who has lately returned from Macao, mentions that three women committed suicide in that settlement near to her own residence, and that not long before her departure four others perpetrated the same deed in an adjoining province. One of the latter number had been recently married, and returned to make a short visit to her family. She gave her young companions such an account of the treatment of many husbands and their mothers, that they all concluded immediate death was preferable to such a miserable life. The consequence was, that they went to an adjacent river, and holding each other by the hand, plunged in and were drowned.' Where women are so ill treated, it is not surprising that female infants should be murdered. 'It is a general custom among them (the population of the city of Amoy and the country adjacent) to drown a large proportion of the new born female children. This unnatural crime is so common among them that it is perpetrated without any feeling, and even in a laughing mood—and to ask a man of any distinction whether he has daughters, is a mark of great rudeness.... There is also carried on a regular traffic in females.' 'Even in Peking, the residence of the emperor, about 4000 female infants are annually murdered by their unnatural parents.'

"The condition of the Hindoo women is, if possible, worse. They are treated as slaves. They may not eat with their

husbands. They are expressly permitted by law to be beaten. 'Throughout India, any thing is thought good enough for them, and the roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows, are generally their portion.' They are, by system, deprived of education. They are debarred from religious instruction. They may not join in public worship without their husbands, and are considered by their laws as irreclaimably wicked. Degraded and despised, they naturally sink to the level assigned them by public opinion. They have no mental employment whatever, and being very much excluded, by the extreme jealousy of which they are the objects, from missionary instruction, it appears that their miserable condition must be perpetuated till Hindoo society undergoes a radical change, unless they may be improved in childhood by Christian schools.

"Is it then possible to establish such schools for Chinese and Hindoo children? In the first place, 'there are hundreds of thousands of Chinese who dwell under Christian Protestant governments, and under Malayan governments, which do not prevent Christian instruction being given to the Chinese.' At Malacca, five Chinese schools have been formed by Miss Wallace, who sailed from this country in 1828; and she might have as many pupils as she and others could superintend, but the funds on which she depended are exhausted, and, unless supported, she must relinquish that promising field of labour, when better prepared than ever to cultivate it by her experience in teaching, and by her acquaintance with the Chinese language. At Singapore, inhabited by thousands of Chinese and Malays, there have been schools for girls, which, though now suspended for want of teachers, might be resumed under the greatest advantages. At Penang, Mrs. Dyer has two Chinese girls' schools under her care, and has been obliged from want of funds to refuse applications for more. Schools might be properly established in Java and Siam. And China itself will, according to Mr. Abel's opinion, 'be soon prepared for as many teachers as all the ladies in Christendom can send out and support.'

"The opportunities in India seem at present only limited by the amount of funds. Before 1820, it seems that no native female could write, read, or sew. In 1820, the Baptist Female School Society established three native schools. In 1831, Miss Cooke, (now Mrs. Wilson,) who was sent out by the British

and Foreign School Society, reached Calcutta. Her object was to promote the education of Hindoo girls, but 'all those who knew most of the country, regarded her attempt to bring them together into schools, as idle as any dream of enthusiasm could be.' Various schools were, nevertheless, speedily formed, and in 1824, animated by her success, some ladies of Calcutta formed the Ladies' Society for Native Female Education, under the very highest patronage. In 1825, thirty female schools were established in connexion with this society, in which 480 girls were instructed. And now, not to mention the schools of other societies, by the Thirty-fourth Report of the Church Missionary Society, it appears that there are 1370 girls taught in their schools alone, in Calcutta, Burdwan, Gorruckpore, Benares, Meerut, Madras, Tinnevely, and Cotayam, &c. in every part of India; while in these schools the New Testament is freely used, and in Calcutta, at least, even the Brahmins offer no objection.

"Even if the expense were very considerable, and no aid were to be expected from India itself, the object is so great, and the opportunities for prosecuting it so favourable, that it would well become benevolent and Christian persons in this country, to make some sacrifice to attain it. Considerable expense no doubt there must be in sending out superintendents from this country, but one such person may obviously be useful to a large population, while the expense of each school, instructed by a native teacher, would only be (after the outlay of £30. in raising the building) a salary of about £30. to the mistress, and in some parts much less, and a small sum for school requisites. Some effective teachers we are also taught to look for in the Female Orphan Asylum at Calcutta. Nor is this the only aid on which we may depend. One advantage of this work will be to quicken the conscience and the charity of those ladies in India, who, with leisure to benefit the female population, have not hitherto felt their responsibility. Fourteen young ladies were early induced, by Mrs. Wilson's zeal and success, to study Bengalee, with a view to aid in the superintendence of schools. Why should not similar efforts in other cities, be attended with similar results? Besides interesting the European ladies in India, these efforts must attract the attention, and call forth the liberality of wealthy and intelligent natives. As early as 1823, a pamphlet in favour of female education

was written by a learned native. In 1826, the Rajah Boidonath Roy gave 20,000 rupees (about £2000.) for the erection of a school for girls in Calcutta. And the Begum (Princess) of Meerut has entrusted the Bishop of Calcutta with a lack of rupees, (about £10,000.) for the diffusion of the gospel of Christ throughout India.

"Perhaps, however, it may be asked why this work, though undeniably of the highest importance, may not safely be left to the Missionary Societies, whose agents are already labouring in the East? The answer is obvious. What female superintendent of schools have those societies sent out? Miss Newell, (afterward Mrs. Gutzlaff) whom the London Missionary Society sent to Malacca in 1827, is a solitary instance. Miss Wallace was adopted by the London Missionary Society, but she was sent out by a few friends. Miss Cooke came into alliance with the Church Missionary Society, but she was sent out by the British and Foreign School Society. In fact, they have judged, and as it seems, wisely, that it is better for them to employ all their missionary funds in sending out missionaries. Female schools they ought to have, and the Church Missionary Society alone does at this time instruct 1370 Hindoo girls, so that the separate funds contributed for this object, even if much larger, might be usefully employed. But in those exhausting climates it cannot be expected that a missionary's wife, occupied with her domestic duties and having other duties, too, connected with the mission, can do more than superintend one or two schools in the immediate vicinity, if she can find leisure even for that. But a person whose whole time was devoted to this object, might clearly fill a large neighbourhood with schools, being herself the teacher of the teachers. Thus Mrs. Wilson superintended eighteen schools in Calcutta at once. Besides, a Ladies' Society, devoted to this object, seems absolutely necessary to give it that prominence which it deserves. One Missionary report after another, filled with interesting information, will scarcely be found to contain an allusion to the condition of the female population. The information which a ladies' society may acquire, would bring that affecting condition before the public. And further, a ladies' committee is more qualified than a committee of gentlemen could be, to communicate with European ladies in the East on the subject of school discipline.

On these grounds a society has now been formed of ladies of various denomi-

nations, united together by Christian pity for the wretched female population whom they wish to elevate and bless. Some of the objects to which the committee will direct their attention, are the following:—

1. To collect and diffuse information on the subject.

2. To prepare and send out pious and intelligent women as trainers and superintendents of native female teachers.

3. To assist those who may be anxious to form female schools in accordance with the rules of this society, by grants of money, books, and superintendence.

"What Christian lady to whom this appeal may come, will refuse her co-operation in so good a work? To aid the beneficent legislation of a paternal government, in the improvement of so large a population committed to her care—to rescue the weak from oppression, and to comfort the miserable in their sorrow—to give to the infant population of India and of China, the blessing of maternal wisdom and piety—to teach the men of those nations that those who are now their degraded slaves, may be their companions, counsellors, and friends—to disengage by the knowledge of the rudiments of European science, those fabulous and polluting legends of their sacred books which are at variance with geographical and astronomical facts—to make them acquainted with the Bible, which now they cannot read—to place them under the instruction of the missionary, from whom they are at present excluded—to bring them to the knowledge of Christ, and to prove that His grace can do more in a few years to bless them, than centuries of heathenism could do to degrade them;—these are the great objects which carried Mrs. Wilson to the children of Hindostan, and Miss Wallace to those of China. But while 'the harvest truly is plenteous, the labourers are few.' Other women of equal capacity, and who can show the same perseverance, springing from compassion and faith, must follow their good example. And if they offer themselves to this work of the Lord, will not the Christian women of this country, by sending them forth, and supporting them in their work, show to the continent and to the world, that gratitude to God and to Christ, for the blessings of providence and grace, can kindle in their hearts an earnest and a self-denying pity for those, who, though they speak in other tongues, and are separated from us by half the earth's circumference, are yet as capable of joy and sorrow as ourselves, and are among

those to whom our Redeemer has commanded that the gospel should be preached?

"Wives, who are happy in the affectionate esteem of your husbands—mothers, who enjoy your children's reverence and gratitude—children, who have been blest by a mother's example and a mother's care—sisters, who have found in brothers your warmest friends—Christian women, who feel that you can lend to society its charm, and receive from it a loyal courtesy in return—protected, honoured, and loved—impart your blessings to those who are miserable, because they are without them. If your minds are intelligent and cultivated—if your lives are useful and happy—and if you can look for a blessed immortality beyond the grave, do not, for the love of Christ, whose sufferings have been the source of all your blessings, and of all your hopes, do not refuse to make Him known, that the degraded millions of the East may, like you, 'be blessed in Him,' and, like you, may 'call Him blessed.'"

* Subscriptions and donations will be received by the Treasurer, Mrs. J. Bridges, 23, Red Lion Square; or may be addressed to the Secretaries, Misses Hope and Adams, at Mr. Suter's, 19, Cheapside.

A REPROOF FROM THE NEW YORK EVANGELIST TO THE CONGREGATIONAL MAGAZINE.

In the Evangelist of Saturday, Aug. 16, we find the following paragraph:—

"BAD—DECIDEDLY.—In England periodicals are commonly sent about the country by wagons and not by mail; and so a trifling addition to the quantity makes no material difference in the carriage. Hence it is common to stitch up with the covers whole sheets of advertisements of books, schools, &c. The Congregational Magazine for July is just received, and we are sorry to find stitched in the cover an advertisement (appropriately printed on bloody coloured paper) of the 'Gray's Inn Wine and Spirit establishment,' embellished with a cut representing a cellar, and over the door the bacchanalian sentiment, IN VINO VERITAS. The following paragraph in the advertisement, which appears continuous just as we print it, perhaps is the reason why it appears in the cover of a religious work.

'Rota Tent, (the original Sacramental Wine,) which had almost fallen into disuse from the substitution of an article of British manufacture, has, since the importations of a superior and genuine Wine, by this establishment, resumed its

occupation in the chalice for devotional purposes, there being few churches in the Metropolis but are supplied from this source. This, with pure pale brandy, of a most scarce description, have established a reputation with the public beyond all former precedent.

This objectionable "Bill" appeared under our covers without our knowledge, because such matters are usually left with the publishers of the English periodicals, and do not come under the observation of the Editors at all.

We are, however, sufficiently alive to the magnitude of the temperance question, to regret that such an article should have been circulated with our pages, and we shall request our publishers to avoid similar advertisements in future.

Thanking our brother Editor for his frank remark, will he permit us to enquire with equal fidelity, if there be any truth in a paragraph that is now travelling the circuit of the English newspapers, which alleges that to such an extent has American zeal for temperance been carried, that the use of wine has been discontinued at the Lord's table, and that *butter-milk* has been introduced in its stead? Can this be true? If so, we pronounce it "BAD—DECIDEDLY," for we are persuaded that such a fact would do more to impede the temperance reformation in this country than ten thousand advertisements such as that complained of.

We trust that none of the American Churches have adopted the incautious opinions of Mr. Abbot in his "*Corner Stone*," upon the subject of the *material elements* in the two sacraments. For we entirely agree with Dr. J. P. Smith's remark, that in "countries where wine and bread cannot be obtained, Christians ought to remember the dying of their Redeemer by employing the material which with them supplies the place of bread, and the juice of any innocuous fruit, or even simple water. These are cases of necessity—but from them I could not agree that the *form* is of no importance whatever." Dr. Adam Clarke remarks, "The matters made use of by Jesus Christ on that solemn occasion, were unleavened bread and the *produce of the vine*, i. e. *pure wine*. To depart in the least from his institution, while it is in our power to follow it literally, would be extremely culpable. If the principle of *substitution* be tolerated in the least, innovations without end may obtrude themselves into this sacred rite, and into the mode of its administration."

It is, however, a duty that devolves on the sister churches planted on both shores of the Atlantic, to watch over each other in love, that they may be preserved in the observance of every thing that Jesus has ordained, and we hope that our vigilant brother will be able to contradict this report, entirely.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Communications have been received from the Rev. Messrs. J. Thornton—P. Thomson—Thos. Wood—W. J. Hope—B. Byron—W. Garthwaite—Thos. Evans—E. Leighton—R. H. Shepherd—W. L. Alexander—John Burder—R. Allott—Thos. Hitchen.

Also from Messrs. P. Smith—J. Wontner—R. Browne, jun.—Wm. Stroud, M.D. Thos. Thompson—W. Johns, M.D.—Terra—H. C. R.—J. S. H.

We regret that we could not insert Mr. Thompson's communication respecting China, but "*The Appeal*" on that subject was in type before his favour came to hand.

The unusual length of some of the articles in the present Number must be our apology for omitting several communications that have come to hand.

Our *Supplementary Number* will be published with the December Magazine as usual, and, besides the ordinary supply of articles, index and title-page, &c. for the present volume, it will contain the *most complete digest of the Ecclesiastical Statistics of the United States of America* that has yet appeared in this country, and also a large collection of *Statistical Returns*, from original documents, or gathered from the public journals, to illustrate the comparative state of the voluntary and endowed churches of this country.

We shall feel much obliged to any of our readers who will forward to us well authenticated returns before the 15th instant.